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Written for the LIGHT OF TRUTH.

# THE BEST AND MASTER THING.

JOHN RUTHERFORD. itual manifestations are good in their proper ing a possible ego, writers are obliged to resort said to constitute what Epictetus termed "the tion, and the muscles. These, he says, consti moralist, such as literary form and finish or artis caused by the consequent breach of equilibrigamentative ingenuity might be over prized and um. But it is manifest that this illustration goes treated as final when they are not. They bear to for nothing without the pre-supposition of a sen life the relation which inns bear to home. "As tient observer. A mass of feeling, however large if a man journeying home, and finding a nice can not apprehend a feeling. It is the nature of in on the road, and liking it, were to stay for a feeling to be felt, not to feel; and no addition to ever at the inn! Man, thou hast forgotten thine the number or volume of sensation can change object; thy journey was not to this, but through their nature, so as to convert them from psychitris. 'But this inn is taking.' And how many cal objects into a physical subject." In snother other inus, too, are taking, and how many fields passage Dr. Momerie observes: "It is possible and meadows! But as places of passage merely. that vegetable life may result merely from a par You have an object, which is this, To get home, ticular combination and collocation of the mo to do your duty to your family, friends, and fel- lecules of a body; it is impossible that such low countrymen to attain inward freedom, sere combination or collocation can ever account for nity, happiness, contentment. Style takes your sensibility, not to say intelligence. fancy, arguing takes your fancy, and you forget That my brain is not myself may be proved to your home, and want to make your abode with demonstration in two ways. First, if I were my them and to stay with them on the plea that they brain and my brain I, in being conscious of my are taking. Who denies that they are taking self, I should be conscious of my brain; and But as places of passage as inns? And when I with the continual change in its component parsay this, you suppose me to be attacking the ticles, I should be aware of a corresponding eare for style, the care for argument. I am not; change in my own identity. I should feel that I I attack the resting in them, the not looking to was being constantly converted into some one the end which is beyond them." Phenomena else. But I am not conscious of any change in then, like style, is not final. Nor are ideas. This my brain at all. Secondly, the brain is composed is clear because an individual may be charged by of particles, each of which is unconscious. But external means with sublime ideas-may be a number of atoms, unconscious of their diverstuffed or crammed. But the truth, I believe, is sity, can not conceivably be combined into a as the philosopher Epictetus held, that the true simple being conscious of its unity. If I were end is the realization of ideas in life. They must merely a collection of material particles, the be manifested; and the manifestation of spirit- breaking up of the collection would be the anusl and moral ideas is religion. "The more of per-nibilation of me. But I am a different existence fection anything has the more it acts and the less altogether. Should my soul at death cease to be it suffers."-Spinoza. The root or germ of every this would not be a case of cause and effect; it faculty of the mind must be perfect, but all would be a pure coincidence." rounded perfect development of mind or manifestation of soul in this mere segment of exist physiology has undoubtedly made immense progtence is seldom or ever attained. Abundant evi- ress, but it is as yet far from perfect as regards dence we have that nature is true; and from this the nervous system. And the scalpel reveals we infer that the radiance manifested by the few nothing respecting the interior moving forces. is the inherited possession of all. The ideal is What, in truth, is the body taken alone? Simply within. The physical individual, when first ca- a corpse. There is no unity in its constitution puble of being actually recognized, as a material It is a compound or accretion of particles, which, Boston are various and ample. Nellie Brigham fact, exists simply in the form of a minute left to themselves, dissolve with outmost rapidity. globule or cell, which it requires the power of the Without life, moreover, there is no unity in its microscope accurately to discern. This primitive cell-germ contains a power of self-development, which commences either by what is termed in physiology its "duplicate sub-division," or by the addition of new cells within its own circumference until it forms the first rudiments of that organic tissue, out of which the whole human frame is at length constructed. Soon after this, the primitive outlines of the human frame itself begin to appear; first the stomach, then the spinal marrow, then the heart and lungs, and lastly, all the limbs and the organs of the perfect body. Throughout this whole process there is one distinct and intelligible purpose kept in view, viz., the production of a human organism, himself. The most elevating study is man, and that shall be fitted for a human destiny. To say that this takes place by chance is meaningless; to say that nature produces it, is saying nothing, unless you admit that there is mind, purpose, reason, and design in nature, for such is indelibly impressed upon her work. But to say that there is mind and reason existing in nature, must mean that a thought or purpose of the universal mind is localized there; that it has embodied itself in a law of development, and that the result of this law is a realization of the thought itself, forms that they have been the delight of the huin a p'aysical form. We can not imagine the man mind thousands of years, and from generapre-existence of the ideal. We admit, indeed, panied with self consciousness; still it must be as really and actively present, as if it were so. For how could the tissue be constructed, the human being formed, the entire organism fitted for a life of intelligent activity, and that, too, by an tively easy for souls to ascend to higher altitutes abiding law ceaselessly operating, unless the power which has added atom to atom, cell to cell, and organ to organ contained, in some way, impressed upon it, the whole life and ideal of humanity. The soul then is prior to consciousness. It exists unconsciously from the formation of the first cell germ; it operates unconsciously throughout all the early processes of life; it acts unconsciously even in the greater part of the efforts which subserve our intellectual development. "The nervous system," says Jacobi, "is alone allied to the soul, it is the purest form of the indwelling divine reality. By action upon the ner-

Yous system, and its reaction, are produced the

phenomena which represent the idea of the in-

dividual, first feeling, then sympathy, then self-

spiritual life, comprehending both a world consciousness and a self consciousness.

Physical psychologists have exerted their utmost ingenuity to get rid of the "ego" or spirit ual entity in man. He is made a mere creature "I must confess", says Heinrich Heine, "that of sensation and instinct, like the cat or dog. It Luther did not understand the real nature of has been argued that, because certain conditions Luther did not under the said of the devil, it of the brain and nerves are the invariable ante-Satan. Whatever the invariable ante- hun can not be denied that he is a Spiritualist." We cedents of certain mental states, in the former ED. may believe any number of fine theories, and in we have a complete explanation of the latter. the divinity of human nature, and yet-through Professer Dr. Momerie, one of our English adnot reducing high ethical ideas to actual practice vanced spiritual thinkers, aptly observes: "It is -msy possess only very poor tone of soul. Spir- sometimes ludicrons to notice how, after deny place; they are the raised letters of the alphabet to an impossible one. Mr. Lewes, in his first enabling the most obtuse to learn that immortal- volume of 'Problems,' seems inclined to make the ity is a fact, but, of course, they do not form the ego consist of a mass of 'systemic' sensations be all and end all of existence. They can not be those, namely, of nutrition, respiration, generabest and master thing," which is simply how to tute a stream of sentience, upon which each exlive. Certain things, said the inspired slave ternal stimulus forms a ripple, and consciousness

This is admirably put. We must confess that design and purpose. One part does not work any given end-no use to subserve in the crea tion around it. Add life and intelligence, and the whole becomes one, one in its conception, one in its purpose, and one in its entire nature. I believe, however, that when our external scientists have exhausted their energies on the mere outward mechanism, they will, with the poet, see that it is only "through the medium of the spirit lens we see the soul."

The whole tendency, I believe, now is to deanimalize and to create an intellectual and moral type. The savage sees nature; his successor sees through this study events of perfection are created. It is true the great majority of men are far down on the ladder of perfection, but they are beginning to spell their moral alphabet Phidias did not need to leave the mark of his chisel on every stone in all the quarries of Athens He did but need a few stones for that glorious prize of the Parthenon that has made his name immortal. Yet these few stones he fashioned into such acquired shapes, into such types and very possibility of the real in a man, without the tion to generation have enhanced and refined the ideas of beauty, and although the higher Spiritthat the ideal is not, at the early stage, accom- ualism can not touch the entire mass with its immense idea, the idea that

"Though suns stand still and time be o'er. We are, and shall be ever more.'

make such an impress as to render it comparaof thought, feeling, and acting. We can only do this by being ourselves examples of higher toned lives. True, the phenomena are important to intelligent minds, but it is not important to be continually prating about it and neglecting "the best and master thing"-tone of soul.

# New Association of Spiritualists.

The Spiritualists of Agnew, Ottowa County, Mich., have recently effected a permanent organization adopting a constitution and by laws and choosing officers for the ensuing year. This society is known as the James Harris Spiritual Association of Agnew. We have a total member ship of twenty-one. Names of officers: J. W. Kuight, president, P. O. address, Grand Haven Wm. Ryder, vice president, P. O. Agnew; Judconsciousness, then graduated knowledge, and urer.

### Is Dr. Talmage Sincere?

The following is forwarded to the LIGHT OF RUTH, from the advance sheets of the current number of New Thought. It will test Rev. Dr. Talmage's candor in at least one of his propositions. We hope Brother Hall will get the one hundred dollars and expend it as he suggests -

REV. DR. TALMAGE'S OFFER ACCEPTED.

Rev. T. De Witt Talmage has, in a recent sermon, offered one hundred dollars to any Infidel who had twice read the Bible through by course. If an Infidel is, as Webster says, "One who disbelieves the inspiration of the Scriptures and the divinity of Christianity," I can be put down as an Infidel. For over thirty years I have not believed in the plenary inspiration or the since such men as the reverend doctor has been calling me an Infidel. In the year 1891 I read King James' Version through twice, and the Revised title page and ending with the final "amen."

Now, if Dr. Talmage wishes to test my knowledge of the Bible before he hands over the one hundred dollars; if it is his desire that he and I shall pass through a mutual test, to see which has made the more thorough study of the B.ble, I will try and arrange to meet him at some time and place where it suits his and my convenience. We will test the amount of knowledge he and I may have of the Bible, and allow a mutually chosen committee to decide whether I am en titled to the one hundred dollars or not.

Should Mr. Talmage wish further to test my knowledge of the origin of the Bible; of its authors and of its history, I am willing to include that in the test providing that gentleman himself will submit the same ordeal.

I am not doing this as a game of bluff ; I really want the one hundred dollars; and I promise, the doctor hands it over, according to his volunary promise, that I will honestly expend every cent of it in publishing and circulating a reply to his often repeated hemague against Spiritual ism. Besides that I want to be tested as well as to test Mr. Talmage's knowledge of the Bible and his candor in making the offer.

Below is my name and address, so that Mr Talmage will know where to send the check; or if he prefers not to send the check without further knowledge, he can know with whom to cor

29 Chicago Terrace, Chicago, Ill.

# Letter from Lyman C. Howe.

[To the Editor of the LIGHT OF TRUTH]

The attractions for the spiritually minded in tractions appeal to the public. Last evening Prof. and various talks and music, giving wide variety. screwed together, and held under the table, in about thirty to sixty seconds of time. Of course, such things have a strong shading of jugglery in other inextricably. appearance; but it all appeared very open and fair. The slates were examined by the audience. fastened together with screws, tightened with s screw driver, and the silver pieces borrowed from the audience and marked, and in less time than I write it the money was between the slates while the screws remained undesturbed. How was it done? What did it? I do not know. The temple meetings are fairly well attended, and the Wednesday evening meeting on the 4th was especially interesting, and full of significance There are useful attractions associated with the temple and its work of which the world little dreams. The meetings to which the public are invited are all free, and all the environments are expression of refinement and comfort to body and soul. The object is to advance spiritual truth, emancipate mental slaves, present opportunities for the study of the science of life in all of its branches, and cultivate fraternal feeling and superior incentives for the advancement of knowledge and right living. Beautiful and costly as is the temple, there is no effort made for sensational display, no show of selfish ambition or personal variety in the conduct of its affairs Pervelopments that come within its philanthropic genius. Mrs. H. S. Lake served the people and the cause acceptably for three consecutive years and her sterling qualities and brilliant intellect are held in high esteem by her many friends. There are many spiritual centers in Boston,

among them, perhaps, "chiefest among ten thousand and altogether lovely" is the intellectual and spiritual rendezvous of all investigators, the Banner of Light Publishing House, with its veteran editor, Luther Colby, and his able assistant, Brother Day. Mr. Avers' spiritual Temple will be a monument to his memory that the world son Harris, Secretary; Charles Robinson, treas-urer. Robinson, treas-J. W. KNIGHT. will appreciate more and more as the centuries imagination, but he closes with go by; while his own unselfish devotion to the of one age are the realities of the next."

cause, inspiring him to work and sacrifice time, comforts, and money, in no stinted measure, to carry on the practical work of educating and is the attitude of the daily press of this city spiritualizing humanity, and extending the towards Spiritualism. Of late the various papers knowledge of Spiritualism and improving the means for applying its blessings to the millions, The altered tone and spirit of journalism is very will be a perpetual talisman and supreme pass- gratifying.

The First Society continues to awaken interest. port to his life in all the opportunities for growth and blessedness in the ages of spiritual progress.

Sometime his worthy example will be felt as a light at the close of the morning lecture. The divine contagion inspiring others to follow the subject of his discourse was,"the gate beautiful." light of the spirit in the use of their accumulated A clergyman from Canada who was present, proabundance, and make their possessions a permanent benediction and a store of increasing riches that death can not steal away or mortal changes the Psychical Science Congress. Mrs. Williams

Mr. Ayers may not approve of these expressions, for he shrinks from all personal displays of and interest manifested in unexpected quarters in

Miss Hattie Dodge, with the rich, sweet melody of the great organ accompaniment, renders exquisite music at the meetings which of Itself is Version once, beginning in each instance with the an ample attraction to render each meeting a full compensation to all who appreciate music.

LYMAN C. HOWE.

#### Consciousness and Electricity.

On this subject Mr. D. G. Watts writes an interesting article in the Psychical Review, from which we extract the following:

The hero of a recent novel, "Urania," takes a flight through the universe in search of the centre of gravity. He traverses space; encounters suns and systems of suns; but the desired point ever recedes as he advances. Man has also a center of gravity, and we commonly speak of one who is not fully under its control as an eccentric person-one who is off his centre. But in man this centre is as elusive as in the material universe. As we push the investigation further and further, each centre which we discover seems to be but a part of another and wider circle. Is the seat of gravity in the brain, and does it perish with the destruction of that organ, or is it spiritual and indestructible, or is it both material and

Man possesses a double consciousness; but ordinarily the two egos co-operate with each other so perfectly, that most persons fail to distinguish good. the one from the other. Occasionally, however, acute, introspective natures clearly perceive their two fold personality.

As regards the automatic action of the mind, thoughts that come under this head usually occur just before or after sleep, when both the overself and the underself have relaxed control of through her mediumship.

Mr. F. Mayer, 100 East Seventy Eighth Street, has won a wide reputation as an independent difficult to remember than the utterances of the slate writing medium. Personal friends of the underself in dreams, but I have succeeded in writer testify to the truly marvelous results obcatching a number of them. I do not think my is serving the Berkeley Hall people with her choice experience is an exceptional one, or differs greatinspirations, and at Twilight Hall a variety of at- ly from that of others. I have also endeavored to analyze them. No instrument is so impreswith another; it has no mechanical adaptation to Kenyon elaborated the science of life in an able sionable as the brain; an expression, the sound and logical discourse, followed by readings, tests of a voice; or a thought leaves an ineffaceable mark on this sensitive organ. Turn a crank and Mr. Foster presented a phenomenon of getting it all comes out again, as the tones of the voice two half dollar pieces between two closed slates, spoken in a phonograph. Again the brain is a perfect network of old impressions. They are piled layer on layer, and cross and recross each

> According to Plutarch, the soul covers the body at every point, and retains the impress of the body for some time after death, but it gradually creates for itself a form more in harmony with the demands of pure spirit. In like manner each man's brain is moulded in accordance with his own mental shape; and when it acts automatically, either before or after death, it conforms, as one naturally expects, to the main characteristics of the man himself. It seems to me that the consciousness, which is seated in the brain, is a subconsciousness, a shadowy ego whose existence is prolonged after the real or external ego, the silken petals and are kissed by the orb of day power which causes the brain to act, has been removed.

> The nature of this unknown force is the riddle of the ages. Many things now point to electric ity as the unknown power, recent experiments having proved that this is an active stimulant in the growth of plants. It has even been humor-manifestations may appear, sacred to every lover ously suggested that the brain of dull children of truth. Instead of Theosophists stopping to might be quickened by the use of this powerful attack Spiritualism, let them prove their stupen-

The similarity, if not identity, of thought and manent usefulness and spiritual blessings for all who accept the opportunity, are the animating time when I was in poor health, and every earn-purpose and inspiring aim that leads all the de-est thought or vehement expression sent a strong ception of the life after death which is, from and well-defined current from my brain down the our standpoint, no devachanic dream, but a more spine to the extremities of my body. Subsequently, I had occasion to use a remedial agency; humanity shall judge our merits and we fear not and I could distinguish no difference between that decision. the current sent by an electric battery and the thought-currents I have described. Electricity can be converted into heat, into light, into motion of second hand information would enlarge the -why not into thought, into life? If electric horizon of her knowledge and experience. ity be not an actual creator of life, it closely cor-

The writer admits that much of this many be

New York Notes.

One of the most encouraging signs of our times have given much space to Telepathy, Hypnotism,

nounced the discourse a beautiful prose poem.

was greeted with enthusiasm, and spoke interestingly of her summer's work at Long Branch.
Mrs. Tingley referred to her trip to Cape Cod divine authority of the Bible. I am entitled to the one hundred dollars. I have read the Bible and I believe it will benefit the cause and the through by course twenty three times; five times world to share them. visit) gave some remarkable tests which were fully recognized. Mr. Davis is a young man who impresses an audience favorably. We hope the New York Spiritualists will give him much encouragement and make his sejourn in this city very pleasant. Mr. Price will lecture in conjunction with Mr. Davis' platform work. Mr. Miller, of Brooklyn, read a communication from Professor Kiddle, through the mediumship of George Cole. Miss Peaslee sang very effectively, and elicited the applause of the audience. Mr. Snipes rendered in his usually artistic manner a solo, which was much appreciated. Mr. Ward also sang "Let the Beautiful Gates Ajar."

The evening audience was good, and the subect of Walter Howell's lecture was, "The psychical science congress and its significance."

Dr. F. L. H. Willis follows Walter Howell and

he will surely be most heartily greeted by the New York First Society. It is a long time since we had the pleasure of hearing Dr. Willis and all who know him will avail themselves of this opportunity. His engagement is but for two Sundays, October 22d and 29th.

J.F. Baxter is the speaker for the Ethical Sociefor October 8th, 15th, and 221, and he is. being greeted by a large audience at Knickerbocker Hell. All who know Mr. Baxter's versatility recognize in him a veritable host. Mr. Baxter is a soloist, an elocutionist, a lecturer, and a test medium. In all these capacities Mr. Baxter excels.

The Spiritualists Mission opened its meetings in America Hall, corner of Bedford and Myrtle Avenue, Brooklyn. Mr. Sargent, Hon. A. H. Dailey, Walter Howell, and Dr. Wyman addressed the meeting. This is to be a Sunday afternoon gathering and it bids fair to accomplish much

The New York Psychical Society's opening session was largely attended on Wednesday even ing October 4th. Music, speeches, tests and the

like, made a most entertaining program.

Mrs. Williams, materialization scances are well patronized every Tuesday and Thursday evening, also on Saturday afternoon. Those visiting express their satisfaction with the manifestations

tained in her presence.

Mrs. H. L. Woodhouse has opened a sanitarium at 315 West 128th Street. The house warming took place on Friday, October 13th, and there was a goodly company present to celebrate the in-auguration of this institution.

The Theosophical Society is attracting considerable attention in New York and Brooklyn. Had it not been for Spiritualism, these societies never would have existed, in all human probability, and yet their representatives never lose an opportunity to openly attack us. We would not object to their doing this, if instead of dogmatic assertion, they would present data. I have never heard a theosophical lecture in which evidence was required to substantiate the claims of theosophists, but the speaker had to fall back upon Spiritualism for facts.

Mrs. Annie Besant, in a lecture recently delivered here, says,"that spirit rapping, sable-tip-ping, and like phenomena were not the proper manifestations for departed spirits to make, by means of which they might communicate with their friends still living on the earth." Mrs. Besant might as well tell us that the rappings on the sounding board of the electric telegraph in-strument were not a fit and proper method for dignified humanity to employ as a means of com munication! It is claimed by Mrs. Besant that it hinders the advancement of the spirit to return to earthly conditions. The lilies open their which reveal their pure loveliness, not withstand ing their muddy environment.

Angels will be angels, even though they wander in the haunts of men or devils! Now, one message which demonstrates the continuity of the soul after death is worth all the speculations of the East! The nature of the evidence makes rapping and table-tipping, however bumble such dous claims and give the western world tacts in place of theories.

We are quite willing to submit our data to a wide-a wake state of being than the earthly life in which we now sejourn swhile. A cultured

Mrs. Besant is an earnest woman and hopest advocate of that which she believes to be true, but actual contact with spiritual phenomena in place

It may be of interest to note that Alex. Rusresponds to the assertion of Swedenborg, that sell Webb, a Manommedan, has statically responds to the assertion of Swedenborg, that sell Webb, a Manommedan, has statically responds to the assertion of Swedenborg, that sell Webb, a Manommedan, has statically respond to the convert the Christians of this sell Webb.a Mahommedan,bas started an effort to all things material correspond to things spirit-heathen city. It would be but a fair exchange if ual. will appreciate more and more as the centuries imagination, but he closes with: 'The dreams brought into closer contact with other faiths, it would greatly modify theirs. Correspondent.

# Our Contributors.

Written for the Louis or Tautal

The Phenomena of Spiritualism. CHAS P COCKS.

any of the individual forms of life. Through it, thought, the essence or principle of everything, builds and unbuilds, and, clothing itself in ma terial garments, fils the earth with all things made visible to our outward senses.

The process by which this is accomplished is the same whether done instantaneously or extending through a series of years. The materialization of spirit forms is only the manifestation ference, the external forms, under a superior force is the question of time more than anything else that challenges our skepticism. Progress, or evolution, is only so many steps by which mind exerts itself with increasing force over matter.

We are in the habit of regarding matter as a in its aeriel form that it becomes solid. In a this condition, spirits, it would seem, have power to condense it and shape it at pleasure.

ings sufficient matter to clothe themselves in any forms in life.

I have witnessed the phase of materialization and dematerialization so many times under strict test conditions that I am induced to parrate here a brief account of some striking instances. These that I am to refer to at present were given through the mediumship of Mrs. Stoddard Gray she sat in the centre of the seance, between the and son, of New York.

While visiting Lake Pleasant, Mass., in August, 1889, at one of the seances, the medium, Mr. Hough, being seated in the cabinet, and the light at all times sufficient to see everything in the room, after several forms had apppeared from the cabinet and returned thence after being recognized by their friends, what followed was especially interesting to the writer: A beautiful mediums in New York, on June 17th last. female form, purporting to be a relative, appeared at the curtains of the cabinet. She was robed in pure white, and possessed of marked individuality. After a few minutes spent in interchange of friendly greeting I asked if she would dematerialize outside the cabinet in the presence of all. Then she took my hand and led me to the side of the room, and passed from view behind a while I stood a moment expecting her re-appearance the cabinet spirit, Dr. Baker, came in her stead, attired in a full suit of dark cloth. I was not prepared for such a complete transformation, and it was a perfect surprise to all.

After greeting him I asked if he would dema terialize where all could see him. He bade me follow him, and after removing my chair to make a passage-way we passed back of the line of sitters, and while standing together in a clear, open space he sank down at my feet and vanished, saying "good-bye" as he disappeared.

Then at the same spot on the carpet immedi ately afterwards a little white lace appeared. This expanded and developed before my eyes, not twelve inches from where I stood alone, till two human arms appeared in rapid motion from the mass of lace, then the head, and finally the full form of the same relative, robed in white, rose before me, appearing the same in every particular as when she disappeared a few minutes away.

I then accompanied her to the cabinet, which she entered, apparently greatly pleased that she was able to marifest to me in this way-a living, breathing, tangible human form, having developed as such from the invisible atmosphere of the room. There were no less than a dozen persons seated, all of whom witnessed this manifestation.

Other friends from the spirit side of life now the most remarkable incident which I wish to dwell upon is the following: The cabinet spirit known as "Star Eye," came out, bringing trinkets from the cabinet, such as beads, dolls, etc., which are kept for her use. She has a childish manner, and while sitting on the floor took pleasure in exhibiting these little objects to the company.

Mrs. Gray is not entranced, but furnishes magnetic power to the spirits. At this time she was standing in the centre of the room in front of the line of sitters, and directly under the light which hung from the ceiling. "Star Eye" was asked to dematerislize. After replying that she would try, she sank down at the side of Mrs. Gray, and vanished at her feet. There was not a trace left of the form or apparel.

Then at the same spot on the carpet were seen the head and shoulders of a man; he gradually rose to full height, tall, and attired in black cloth evening suit. He was announced to be a Mr. McClure, who was in earth life a resident of Philadelphia. He spoke and shook hands with several of us, and saying that he must go, sank down also by the side of Mrs. Gray, and disap-

At that moment another male form began to make its appearance from the spot where the others had vanished. He rose gradually, talking to us before he was fully developed. When he had attained full height we beheld again spirit

His form was different from the preceding and was clothed differently, as he appeared in Prince Albert coat, and he is of shorter stature. His last appearance, it will be remembered, was when he vanished at my feet, outside of the circle. He now moved about among us, talking in a jovial way. Mrs. Gray, tired of standing, three fest of the visitors.

Dr. Baker now said that he must go, and sank down and vanished by the side of Mrs. Gray, as the others had done. Just then a little white lace was seen to form where the doctor had vanished, and directly by the side of Mrs. Gray, arms extended and in motion, up rose the full There is something which may be termed form of a semale robed in white; her arms were ethereal magnetism, perhaps for the want of a exposed to the shoulders, and her face was veiled. better term, which affords a connecting link be- The spirit extended her arms to me, and it tween the seen and unseen worlds, as between proved to be the same dear relative who came earlier in the evening, as stated, and was last seen to disappear in the cabinet at least ten or twelve feet away. I now had the pleasure of conducting her there sgain for the second time.

Then there were four distinct individualities, two males and two females that appeared in succession in the centre of the room, in a satisfactory light, and witnessed by every one present. In further illustration of this I may be pardoned of a law everywhere acknowledged, with this dif- if I quote from a recently published report of a Philadelphia correspondent. In narrating a and intelligence, are more quickly wrought. It seance with these same mediums, at Lily Dale, August 14th, of present year, he says : "Dr. Baker, who is one of the medium's spirit band, an old gentleman with bent form and gray hair, passed out of the cabinet to a part of the room outside of the circle, (the friends were seated in a semisolid substance, whereas in its primitive state it circle before the cabinet) after which he demais invisible. It is only by different combinations terialized over fifteen feet from the medium, who sat in the cabinet. He gradually diminished in fluidic state it probab'y pervades all space. In size until there was nothing to be seen on the floor where he stood but a few seconds before, In less time than it takes to write these lines the Existing as individual beings, complete in tall and beautiful form of a female appeared on their organization, many of them are able under the very spot where the doctor had disappeared. certain con litions to draw from their surround- He was dressed in black. The spirit that appeared in his place was clothed in spotless white. garments for the time being, as substantial as Passing to a gentleman in the seance she was identified as a dear friend, after which he led her to the cabinet. This manifestation took place before all present, with nothing to obstruct the

"It was repeated again by the doctor, who stood the second time by Mrs. Stoddard Gray, while cabinet and the audience."

Other interesting manifestations are also described, not necessary to enumerate. The light and other conditions are stated as very

To further illustrate this beautiful phase in its different aspects, I must briefly refer to a seance which I attended at the residence of these

Passing by the many other striking events of interest we come to the appearance of a manly form in full evening black cloth suit, said to be General Hamilton. He advanced from the cabinet, and after saluting the company was about to return to the cabinet, when Mrs. Gray asked if he would dematerilisze under her shawl. He consented to do so, and she covered him over. As recess used as a clothes-press ordinarily, and the form sank to the floor the muffled sound of his voice was heard to bid the company goodbye. Then a little white lace was seen to puff out from the shawl, and increase in volume.

> Presently the shawl was lifted off, and the form of a female was seen in the place of the other. She was arrayed in white garments, with arms exposed to the shoulders. She was recognized by her brother, one of the sitters present. with whom she conversed in Swedish, and retired to the cabinet.

Later a form in white purporting to be a relative of mine rose from the side of a table not far the table and I at the other, when she wrote me a message to which she signed her name. After this, as she was about to retire to the cabinet, I asked her as a particular request that she would appears the following: dematerialize under the shawl. She said that she would, and Mrs. Gray got it, and she and I before behind the curtain not less than ten feet covered the spirit form over, in the centre of the room, while I stood close beside her. The form went down and at last extended a hand, which she waved as an adien. Next we heard the familiar voice of Dr. Baker under the shawl, and when it was taken off he was the only one seen, the other having vanished.

There is a striking analogy between this phase of manifestation and the preceding which I have mentioned. A little further variation is the following told me by a gentleman who attended one came to meet their loved ones in the mortal; but of these seances the present season: The shawl was covered over the control, Dr. Baker, in his usual attire of black cost, pants, etc., and presently the shawl was lifted away, and he had vanished, it was thrown over the back of a chair and not used again. There was nothing seen where a few moments before the male form had stood; then suddenly a little white spot was seen, which grew and expanded in proportions, and a beautiful female figure arose, adorned in pure white veiling, and this proved to be the spirit Carrie Miller, who addressed a few words to the gentleman who furnished me this account, giving him a test which he recognized, and then retired to the cabinet.

I claim that these series of incidents establish without the least question the fact of spirit materialization, and not only that, but teaches the lesson that in these cases at lesst the elements used in the formation of one of the figures is utilized after disintegration in the formation of another, the spirit controlling the atoms of mat-

ter. They are ever present with us, though we see them not, and that fact and the duality of life is beautifully illustrated in a few lines which I once received from a dear spirit friend, written at a light seance upon a pad by the materialized psychic hand. It ran as follows:

"I am far away, and yet very near; absent, and then present in the space of thought; invisible, and still a real tangible presence; dead, and yet alive. Our existence is dual to you, and our life is a mystery; aye, all life, both earthly and spiritual, are equally mysterious, and will be a problem for eternal time to unravel. How glad I am that I can come to you in this way and make my presence known.

"Touchiness" is an effect of too much self-adthen took a chair, and was seated within two or miration or conceit, as discontent is an effect of too much self-pitying.

# Spirits Materialized.

To the Editor for the Light of TRUTH.)

Thinking perhaps it will interest the readers of your valuable paper to hear from the Canadian friends, I take the liberty of sending you a few lines regarding the progress of spiritual work in this beautiful city of London, Ontario.

For some time a deep interest in the subject has prevailed, but owing to absence of speakers and reliable mediums investigation has been carried on under much difficulty and discouragement. Recently, through the good management and energy of M. E. McRoberts and 'Squire Jarvis we have had the good fortune to secure the presence of Mis. Mabel Laing Aber, formerly of Kansas City, whom we hope to retain as a permanent resident among us. This lady, although with us but a few weeks, has won many friends by her quiet and refined demeanor and intelligent manner of presenting the phenomera and teachings of this great truth.

Regular seances for materialization held in her parlors are attended by our best people, many of whom are active workers in the various Churches of the city, while others seeking light had drifted into unbelief of anything outside of their own preconceived ideas. To many of both classes has come a positive knowledge of the fact that, There is no death-the stars go down to rise upon some fairer shore."

I have no language with which to describe the many beautiful re unions of friends in the mortal with their loved ones of the borderland, and if I had they could only be appreciated by those who have witnessed such scenes. But to such it is in vain that the superstitious or skeptical treat lightly their assurance that those whom they call dead still live, and have but taken up a higher phase of life, where they have a more active and intelligent existence than

In addition to these marvelous evidences of pirit return in the natural form, Mrs. Aber gives sittings for independent writing, under conditions to which the hardest headed skeptical investigator can the no exception. Taking their own slates with them, fastening them together securely, and holding them in their own hands while the writing is distinctly heard in progress, they open them to find portraits and communications from those whose existence could not be known to the medium.

The writer recently took four large slates bound together, and under such conditions as above mentioned received eleven communications in different colors, together with their portraits, the whole work being accomplished in a few minutes, and during which time Mrs. Aber's hands were busily employed writing automatically, and she herself engaged in conversation upon other subjects. There are many people who admit all this phenomena to be true just as stated, but attribute it to the devil. For the benefit of such I would like to give a copy of the messages received upon this occasion. One dear friend whom I requested (unknown to the medium) to give me as account of her home in spirit life wrote:

"You ask me to give you an idea of our spirit home. It will be impossible to give it as it is, but will say that it is far superior than the old earth home, yet it is so much like it in some respects that one can hardly realize the change. Everything is so beautiful and grand that one wil never get tired of it. Our mode of travel is much better than yours; when we want to go from me, extended her arms towards me, and anywhere all we have to do is to think and we whom I approached with loving greeting. The are at any distant place we may desire. I have power was not strong enough to exchange more inhabited by a more spr.tual people than your than a few words, and then she sat at one side of own earth. I am advancing very rapidly, and am helping this grand cause and possibly can Yours E-- M---."

"Yes I am happy, and make it a point to always be so. I only wish I were able to give you su idea of the beauty of our spirit home. Words can not express it. We will try and show it to you clairvoyantly. J. S. S."

Another writes to my mother:

"My Dear Daughter: When you think of me you must not feel sad, for I am happy; yes, more so than the earth friends. Do not think of my grave and of me being in it, for I am not; I am with you. When you have flowers put them on the mantlepiece at home, and I can get near the mantlepiece at nome, and I can get hear them and you at the same time. We have such a beautiful home prepared for you when you come over to this side. Your loving mother,

I only give initials of names which were writ-

Now it seems to me that if those letters were written at the instigation of that gentleman his character is not half so bad as represented, and I for one feel deeply in lebted to whatever their source may be for the comfort and consolation

they have brought into my own home. I think I may safely say the spiritual wave has reached this fair Dominion of ours to stay. No doubt there will be the usual opposition on the part of those of the orthodox faith, led on by their high-salaried ministers and priests, whose personal and material interests can be best conserved by keeping the people in ignorance, and we have not a few who pride themselves in this skepticism of everything that is not as material as a brickbat, as well as of all theories that conflict with their conception of things. But so consoling are the facts of the phenomens, and unanswerable the logic of the philosophy of Spiritualism that neither priestcraft nor prejudice can stay its tide, and before long the few who have patiently and courageously labored for the cause will rejoice in victory over prevailing systems of error and superstition. While I write you regarding this one little city only, I may add that letters of irquiry are coming in from all over the province, and many hunger for a positive knowledge of the life that is to come. In Hamilton a thriving organization under the guidance of Captain Walrond is doing good work, and it is to be hoped that the example set by that gentleman in planting his colors despite all opposition may soon be followed in every city in the Dominion.

One word more. We don't want every "tramp medium" in this country. In future all such to prevent suffering, knowing that no sympathy become so depraved that even good has been perwill have a wide berth among our respectable or succor is in waiting for them in the event of verted for base uses? Or is the law in the hands people who have been taught some wholesome poverty or distress. For such crimes the leaders of base people who judge good people by their lessons under this head.

### Telepathy or Spirit Impression. BY THE EDITOR.

Whether classed as spiritual phenomena or not telepathy would probably have never been reduced to an art, or even understood or known, had it not been for its development by spirit power, first exercising it in conjunction with sensitives or mediums, and then teaching them that impressions could as readily be obtained or cog nized from mortal as from spirit minds.

Of course, outside of a professional mind reader, telepathy is only possible among very harmonious souls-say between members of one family, or man and wife who have almost become of one mind Simultaneous thoughts are common occurrences in home circles. Two persons undertaking to write to each other at the same moment is not an uncommon fact. But to direct a thought to another at a distance without prearrangement, and making a wager that it would be carried out-or rather making the experiment as a test-is not of ordinary happening.

Dropping in at his office one afternoon about four o'clock, a friend of mine-an automatic writing medium by the way-was engaged in his avocation of reading law. We entered into conversation on the favorite topic, Spiritualism. About quarter of five, my friend suddenly seemed to be purturbed or puzzled in mind. I noted it, but said nothing, thinking it a spirit trying to control him in order to give me a test or a message. He took up a pencil to write, but did not, saying instead: 'I can't make it out. It seems as if a spirit were trying to impress me with something, and yet it does not feel like a spirit presence.'

He kept the pencil ready for writing, however, and appeared to be listening. Suddenly a smile overcame him, and he said: "You know, I believe it is my wife trying to tell me something. I guess she wants me to bring something home. Or, at least she is wishing that I would-and it feels to me like a certain kind of bread she wants-only to be had at --- -. I'll venture it, but won't say anything except she indicates that it was so. Come, go with me, and we'll see if there is anything in mind reading-merely for experiment's sake."

I readily acquiesced, being then a student in occultism or mental phenomena, and in search of facts (s a basis for believing.

We had to go some six blocks out of our way to obtain the desired article before being able to take the car that led homeward, though it passed his office. But both of us were willing to make the sacrifice for the sake of obtaining a fact on which to lean for support and in support of our favorite theme-then theory.

We reached his home about quarter of six o'clock. My friend walked directly into the sitting room where he was wont to see his wife. I followed closely, being a friend of the family as well. Mrs. - was enjoying a tete-a-tete with her mother who was there on a call. As we walked in, my friend deposited his package on the table before her, saying nothing and appearing very indifferent. In fact, both of us were in fear of being on a wild goose chase. But as the jumped off to embrace her again and begged her package touched the table Mrs. --- said: "What's that?" "Your favorite bread," replied little daughter and he went alone. my friend calmly. Turning to her mother with a triumphant smile beaming over her whole countenance, Mrs. --- said : "What did I tell youdo you believe now?"

Mrs. ---- 's mother was a skeptic on all spiritual or mental phenomens, and had been twitting her daughter on account of believing in such nonsense. To give some demonstration of her theory, Mrs --- cffered to risk an experiment which was to prove that spirits can and ally had to hypnotize a patient as an extreme mea-Upon the same slate from the writer's father do impress mortals how to act for their best sure, and I asked him how much faith wide-awake, interests and how to avoid dangers or calamities. The demonstration consisted of sending word to her husband by mind force to bring the article mentioned—the point being that if mortals can and have exhausted every other means of arcusimpress one another, spirits can impress them ing them. I went to Vienna some years ago to also. Mrs. - even went so far as to "bet" after the fashion that many ladies bet, with nothing at stake. Her mother "bet" that it of the most remarkable examples of hypnoticefcouldn't be done. The proof is already in the fect and one of which but little is known is the reader's possession.

My friend's mother-in law did exhibit a degree of surprise at the time, but in a short while after, like Gideon, she wanted more proof, attributing the first to a fortunate coincident of ideas on the the professor told the girl that in balf an bour be part of man and wife, not to mind-reading or telepathy. She was like the man I met in Texas in 1868, who could not be made to believe that of Dr. ---, one of the assistants, without fail. In there was such a thing as a sewing machine. He a few minutes the girl was restored to her nordidn't believe that sewing could be done by mal state and asked us a number of questions machine, and wouldn't believe it until he could do it himself. So there are many people who will not believe in spirit or mental impression until it has been demonstrated to them person ally or they have had personal experience in the same. We can not blame them, for some people are built that way; others are too self sufficient to believe that God Almighty has a right to exist ence without their consent.

# Back From the Other World.

Mrs. F. H. McIntosh, the young wife of a professional man, of Bloomington, Ill, was for nearly a week at the point of death. Several days ago she was given up by her physicians, and on two occasions, following sinking spells, the report went out that she was dead. One morning she had another sinking spell and was apparently dead. Her husband, her parents, and her children and friends were gathered weeping about her bed, when suddenly the apparently dead woman came back to life, and in a few moments spoke in clear and distinct tones. She said she had been in heaven and talked with Christ, and that the Savior had said to her that she could return to earth for a time. She added to the bedside of a dying poverty-stricken mother, that she knew that she would now live.

She has continued to improve, and her friends now believe that she will be restored to health.

righteous are often driven to follow in the stream J. C. S. | are responsible in the light of spiritual law.

# A Vision of the Night.

One of the most explicit statements of the im. portant fact of spiritual inspiration or impression is to be found in the words of Elihu and Eliphat. the Temanite, as recorded in the Book of Joh where it said: "There is a spirit in man, and the inspiration of the Almighty giveth him un. derstanding. . . He speaketh once, yes twice, yet man perceiveth not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction."

A remarkable illustration of this is furnished by an incident in the life of Lonis Agassiz, the famous naturalist, as related in the biography of him just published by Charles Frederick Hilder, LL. D. It will be found at the end of the seventh chapter, and is to the following effect :

"He was now at work upon a fossil fish which is known to day as syclopoma spinosum. For a long time it puzzled him, and he put a more than ordinary amount of work upon it; but one night, after having labored over the problem, he awoke, feeling that he had seen the characteristics of the fish which he had so long been vainly endeavorind to determine. He sat up in bed wonderingly trying to recall the dream, but it passed away, merely leaving a strong impression.

"The following night the dream was repeated, but eluded bim sgain. On the third night be prepared for a recurrence of the singular psychological phenomenon, by placing paper and pencil by his bedside. Again the nocturnal mental picture was presented, and half awake the young naturalist traced in the darkness as well as he could what he considered an improbable outline of the fish. The day following he took his sketch to the Jardin des Plantes, and by using the midnight and mysterious sketch as a guide, he cut away the stone and found identical characteristics hitherto unknown, hidden away, making his work of classification an easy one."- Harbinger

### McGuire Forsaw his Doom.

If Christopher P. McGuire, the Philadelphia boiler-setter, who was instantly killed recently by falling down the cellar stairs of the store at No. 48 East Forty second Street, had only taken heed to the curious premonition which came to him before he left home on the previous day his wife and little daughter would not now be crying their eves out in their cozy home.

McGnire was the superintendent for Harrison & Wharton, of Germantown, and traveled all over the country, looking after the setting up of their boilers. He always went on these journeys cheerfully enough, but when he was ordered to go to Boston the day before, he went to his home. at No. 3235 Irving Street, in a singular state of depression. He told his wife and friends that he felt certain that he would meet death on the trip, and refused to be laughed out of his conviction.

His wife accompanied him to the Broad Street Station and, after he had got on the train, he to at least go with him. She could not leave their

She caught some of his worry herself and did not sleep a wink all night, and was hardly surprised to get a telegram next afternoon telling of his sudden death. She left for this city that night to take the body home.- New York World.

# Her Will not Her Own.

I heard a Pittsburg physician say he occasionactive medical men put in the results of such experiments. 'Well, it isn't a safe thing to do unless you understand your patients thoroughly study and saw some wonderful things done by the professor who lectured on that subject. One connection of ideas between the hypnotic state and the normal condition.

"For instance, I saw a young German girl hypnotized. Towards the close of the experiment wanted her to strike the tallest man in the room with a glass rod and that she must get the watch about what she had done. Then we began to chat on other matters. Just thirty minutes after the command of the professor the girl became restless and walked quickly to a table on which lay a glass rod. She then struck me with it sharply several times. 'Why do you do that, Fraulein?' I asked. 'Ob, I don't know, I don't know,' she answered in a much distressed tone. 'but I have to do it; something tells me to do it.' She then went to Dr. - and asked for his watch. At first he refused to give it to her and she became frantic in her pleading, saying that she must have it at once, and she seized him and tried to take it from him. That is but one of many instances I have seen where commands given to a hypnotized person were carried out letter when they were in normal condition. Once this same girl did what she was told a week after the experiment, that being the time fixed by the professor."-Pittsburg Dispatch.

We are living in a queer age when charity is regarded as a sign of imbecility or benevoletce an indication of crankyism. If a benevolent man were to appeal to the cries of a child calling him the chances are that he would be held on suspicion, either as a murderer in case of the woman's death, or on some other charge in case of survival through his help. Good acts are When selfishness rules in a community the looked upon with suspicion as a speculation to some reward of a selfish nature. Has the world own baseness?

# SPIRIT MESSAGES.

We have a number of mediums emiltyed for this department who sit at stated seasons for spirit messages specially invended for our readers and taken down by an amanuensis. In justice to the spirits, the mediums, and the cause we would be pleased to have these messages verified by those recognizing anything familiar in

Questions to be answered should be germane to Spirit uaism; must contain one inquiry only; be impersonal, and have the name of the questioner attached. Information under thes- circumstances cheerfully given ###All communications concerning this department must be addressed to LIGHT OF TRUTH, or C. C. STOWELL, Room 7, 206 Race Street, Cincinnati, O.

# REPORT OF SEANCE.

QUESTIONS AND ANSWERS.

QUES - [A. H. N ] Of what are the rings of Saturn composed, how formed, and what is their utility? Are they spiritually connected with the planet?

ANS .- The rings of Saturn are composed of a vapory substance disconnected from the planet materially, but magnetically interlinked so as to form one continuous chain of influences. They were formed, so far as we have been instructed, in the birth or evolution of the planet, superinduced by the intense heat arising at one period and carrying what vapory substances existed at the time beyond the planet's material influence, but held by its magnetic power in space, and through the planet's rotation gathered them into a ring as the ethereal parts of a pin-wheel or wheel rocket are carried around the body which sent them forth. The law behind it, which applies itself to existing circumstances, is the magnetic influence spoken of, and now governs it as a satellite. As to the utility, it only applies to the planet which has such a ring. Were this vapory mass still connected with the planet directly there would be no land visible. It would just be enough to produce a Noachian flood were the ring suddenly drawn to the planet. Whether nature is intelligent, or law constitutes intelligence per se, is a matter for the individual to accept or believe. But we know that nature acts strangely instinctive at times; though in this case it may have been due to an unusual activity of the fiery element in Saturn. But if it was an accident it was a fortunate one for the planet as a lifegenerating body. No other planet in our solar system seems to have been thus troubled, and, therefore, did not need to have its surplus water placed as a ring in the skies to enable the planet to harbor human life. Whatever is magnetically connected with a planet is also spiritually connected with it, and it would not be surprising to hear that freed spirits from Saturn may enjoy a sail on the ethereal ocean of the Saturnian skies.

QUES .- [J.F.H., Somerville, Mass.] What will be the state or condition of the people at death, who, when on earth, wilfully and knowingly wronged their fellow beings?

ANS -Just exactly what those were whom they wronged at the time of their greatest suffering. Things will be exactly reversed. Suffering elevates the soul above those who induce suffering, while the torturer, whether tempted by malice, hatred, or selfishness, will fall in the same comparison. It is all so neatly worked by law that you would be surprised at the results, could you note person, who has an object in view, and is vigorthem. It may be even noticed in material life, if ously steering for it, would feel like a man going you can keep track of certain persons. But what at full speed to reach a certain point, and sud is not seen in matter is seen in spirit, and on the spirit body, which drifts to its natural element way, or krocks him down. His whole mind beor sphere as soon as it is released from the mor. ing fixed on going forward, he would only be tal. Many a rich man is seen to drift from a momentarily shocked, but as soon as he could home of luxury into poverty and darkness from start the body again he would continue his jourwhich nobody can release him. Such imagine ney. So a spirit would continue its favorite purthemselves in hell. Those of bad conscience feel a burning in their souls to which a literal fire would be a comforting glow. In like manner the misery and increased darkness, until the moral suffering of earth, the poverty stricken, the wronged, drift to palaces and garden homes, often on the very spot where their wrong doer once lived in luxury, adding to the latter's misery as a well-deserved punishment, to bring him to the suicide, it also depends on present conditions. repentance. When this becomes earnest and consistent it attracts the sympathetic influences of missionary spirits, who seek such fallen ones to aid them as you would aid a reformed drunkard. Now, simple repentance, it must be remembered. consciousness of his doings. In a strong-minded does not restore lost happiness and power. The man this would appear very much like madness, latter must first be regained by reparation, doing while an opposite temperament would simply good for others in misery, and thereby adding love to one's spirit-the life principle needed to control one's movements and keep free from earth's attracting influences and dark regions. Happiness follows power, for freedom makes contentment. Men enslave themselves by wrongdoing to their fellow beings, but free themselves from matter in comparison to their sympathy and benevolence towards their kind.

QUES .- [A. E. M ] I suppose birth is one change, death another. Now, as spirits progress higher are they subject to other changes, similar to pre-

Ans .- Yes, and equally as marked. But as a materialistic mind can not conceive of a spirit without a physical or material body, you can not conceive of a soul without a spiritual or magnetic body as you are accustomed to seeing it clairvoyantly, or in your mind's eye, from clair- lets the spirit off in a ripened state, whereas all voyant description-unless you have a soul faculty sufficiently unfolded to penetrate the higher realms, or those beyond the ordinary spiritual, It will lack certain spiritual faculties, or the neknown as earth bound or magnetic conditions. cessary will to advance. Natural death, at Because we say a soul without a spiritual body we do not mean devoid of form, any more than you mean devoid of form when you tell a Materialist that spirits are without material bodies. But this can no more be brought to your consciousness in words than can you do the same to a Materialist concerning a spirit body with organs, etc. A soul body, which we will term it, is simply a higher entity, just as much refined and ethereal zed in comparison as the spiritual body is from the physical or material. To obtain a which are superior to clairvoyance, or sensitiveness, as these are to the ordinary sight, hearing, and feeling. Some people have one or the other unfolded, but the mejority know not how to use them, or what they portend, just as many intui- life. tive or psychometric people misunderstand the latter qualifications. Like spiritual gifts in the past, they, too, would be wrongly interpreted, and snow in the different spheres? where strongly developed and wrongly used. As ANS .- There are no rain and snow in the dif- Illinois.

tastes, and an unaccountable abhorrence for ings. Everything you have on earth exists someworldly notice or publicity-such being directly where in spirit, but all depends on conditions. If antagonistic to the soul-senses and out of har- you love the material more than the spiritual at mony with the truly spiritual. They are simply transition, you will get just what you seek. effects of a higher cause, and point to a new era in the study of soul science. And as this takes place you will understand the condition of the spiritual world-the celestial, if you wish for a term by which to designate it.

QUES - [E. F. C] He frets; is discontented, and swears. In all else he is better than the average of men. What will be his condition in spirit?

Ans -That depends on the malice or ill feeldifference. Neither will effect his spirit if no hateful thought or angry emotion accompanies it. But he may say "bless you," and not mean it, or hate you in his heart, though without a rlpple on the exterior. This stains the spirit with a dark hue, and betrays the state of his heart to the public gaze of the spirit world. What do you think will be such a one's condition? Imagine yourself in his place, and you have the answer. But swearing is a bad habit, in that it is coarse. There is nothing to commend in it, and carries anger on its wing. Anger 'let loose near an ordinary mortal; and may drive such to distraction. Whatever befalls a sensitive through a person's anger recoils on the perpetrator in spirit. This is another reason why one should not swear. But being above the average somewhat neutralizes the damage done, in that a good man's curses are not as harmfulias those of an evil or malicious individual—the former's magnetism. which accompanies the mind-force, being not so vicious or baneful in effect. Such may not sufswearing as the better of the two, even if it is and they will know their mother is with them. not meant.

QUES .- [J. F., Scranton, Pa.] What is the state of the ego upon accidental and instantaneous death? Also of the suicide, deliberately, and during temporary derangement? Would it re-

tard progression? ANS.—The condition of the soul or ego in the first instance would depend on its previous state of spirituality or morality. A mentally active denly meets with an obstacle that impedes his suits, whether good or bad, only that one would lead to has piness and bright scenes, the other to consciousness gains control to check the decline. Thus it is well to be always engaged in some good work or design, so as not to be caught napping should death come unsuspected. As for Deliberately done is no indication of a rational mind; nor is temporary derangement an indication of insanity. A case of ordinary billiousness often produces such vertigo as to make one unfaint and perhaps remain unconscious during the time that the other would be raving, and obtain the credit of being the most rational of the two. Furthermore, the first-named is in danger of harming himself in more ways than one. In the case of suicide, the vertigo would be eradicated the moment he gets out of the body. But where madness is superinduced by a crooked spiritextreme conceit, vindictiveness, or lust-the man remains mad, and has to be watched by spirits assigned to such duties to prevent mischief to either ignorant or weak mortals or spirits. A deliberate selfish suicide will feel himself being punished for the motive, not the deed. When it through, for you know that we are near you and becomes a sacrifice it is like other arbitrary deaths-all depending on the state of spirituality attained at the time. A natural death is most certainly the proper way to leave the body, for it other deaths are like plucking fruit unripened. It continues to progress, but in a measure only. whatever age it may come, is always preferable to any arbitrary death; for it leaves the blood and nervous system intact, and transfers all its vitality to the spirit during the disintegration. A bloody death or a nervous shock robs the body, and, consequently the spirit of a more or less quantity of life substance, which goes to waste before the spirit is released. Poison devitalizes both systems before death ensues for it is extreme languor that kills in this instance. Drowning leaves a suffocating influence on the glimpse of it, or an idea of the composition you spirit, just as deaths through anaesthetics do. must have the necessary faculties, or gifts also, Hanging leaves a somewhat nervous condition, Henry to finish his education, as I feel that it is what an electrocution does in the extreme. But all are modified or soon overcome in comparison

> QUES .- [Mrs. J. G ] If there are trees, land, rivers, etc., in the spirit spheres, are there rain from Eliza, and then you will feel better satisfied. white man would have shifted the blame of the

to brace him up, and developed through earth

clairaudience was once regarded as signs of luna. forent spheres, but there are in that sphere closecy, and the victim treated accordingly, where un- ly connected with earthly condition where earth. Good afternor, fr ends. I am glad to be perreasonably exercised, so these higher soul gifts bound, selfish, lustful, or arrogant spirits abide mitted by the guides this afternoon to voice a would be subject to misunderstanding, were it not -such who are "of the earth earthy," or on the few words of love to those near and dear to me that the world is sufficiently advanced to accept animalistic plane. The nearer you are allied to upon this plane. Five years have passed since much of the phenomena now occurring in the matter, the more you experience all the condispiritualistic circles. Mind reading, hypnotism, tions and trials of mortals, whether it be heat or and I know that as the days roll on, they are intuition, prophecy, healing by mental power, un- cold, pain or thirst, hunger or oppressiveness, counted by the love ones and they still yearn for derstanding by a higher reason-beyond that of and weariness, or insomnia. Some spirits and my presence, and especially ny mother. Mother, brain operation-are open doorways or signs spiritual conditions are so nearly alike your own dear, know that I am safely housed on the spirit lished. leading to these gifts, or faculties, or powers, as that it is a wonder to us you can not see them side of life, and hover near you, yet it does not they may be called. But where they are in their or cognize them when approaching. But the incipiency, they may be sensed by the thoughts earthy or dark spirits gravitate to conditions sit- side of life. I heard you ask Aunt Lou a few arising occasionally above those of ordinary usted nearer to the uncivilized or savage tribes days ago if she thought it were possible for a range, by higher aspirations than those that can of earth. Thus the more frequent and general spirit to be happy if they understood the condibe acquired in the body; by higher and purer intercourse of savage tribes with spiritual be- tions which surrounded those who still linger

# SPIRIT MESSAGES.

Dr. R. C. Brown.

Good afternoon. I am glad to be able to come here at this time to voice to those upon the earth | would never bloom. It must be cloud and sunplane my greetings. I have been quite awhile shine throughout all nature to bring forth perupon the spirit side of life and I long felt the ne- | fect flowers and perfect fruit. Remember that I cessity of having a department in your paper am learning each day some new truth and lesson whereby the spirit world could manifest. I was and that by and by in the fullness of time we will not a Spiritualist while I journeyed among men, be re-united on the Summer side of life, and you ing behind the oaths. Whether a man says but since I have entered spirit life, which has will realize how much better it was that I was "dam-it" or "sugar-it" under irritation makes no been quite a time ago, nearly twelve years, I have taken at the time I was than if I had lingered learned many things and I feel the necessity of along an invalid all of these years. From your educating men spiritually and teaching them the ever-loving daughter. From Louisville, Ky. true doctrine, or the truth, as it is not a doctrine-I believe in teaching man his own responsibility. I have many loved ones upon the earth plane, but few that would receive it because they think I am safely housed either in one place or the other, and scarcely know which one, but I know the conditions in which I am. I tried to do my duty unto man. I made some mistakes as each and Martha, I would have you know that I am not far every one of you do, but I want you, my dear is very hurtful to sensitives, because it generally brother, to feel encouraged this afternoon and ditions which to day seem perplexing will right know that you are doing a noble work, and no a sensitive or medium is like rude handling to matter what may come against you, remember that the spirit world is trying to help you. I passed out at Indianapolis, Ind.

### Fanny Davis.

How do you do. I was a Spiritualist from the time I was seven years old till I passed out, and I am very sure I am one now. It is no use for a spirit to try and explain the beauties of the world beyond. To me it was like being lifted out of a dark cell into a beautiful illuminated condifer at all, or may just have enough regret to tion, where the air is laden with rich persume. I mar their happiness. Therefore abstain from have dear children, which, I hope, this will reach, From Gardner, Maine.

# Horace White.

It has been a long time since I was freed from the material body. I was quite young at the time out of the physical suffering I endured while here visited papa at his home and sympathized with him through the many conditions he had to pass will read this message and hand it to my father, band is waiting until you are fully recovered to and through that he will see for himself that he begin their work in earnest. Bright Eyes wants may hold communion with the loved ones that you to know she is with you as she has been since passed out in the long ago. I am now a man ed- your childhood. Grandma and all send love. ucated, I might say, on the spirit side of life, but I was happy to give you the message I did a short feel that I would be enabled to do much good if time ago, and I want you to always keep it as I and I know that I will be in the near future ad- daughter, Florence Kennedy. mitted in their presence, and they will have confidence in the messages that I will bring to them. I desire this message to be sent to my father. I know that my friend will give it to him and I know that he will read it. Dear father, know that your boy is ever near you, know that he loves and tried to cheer you through all the conditions through which you have passed. When at the top of the ladder and at the bottom of the ladder, we have been close beside you, and we hold out the beacon light that you may be guided over the shoals in the sea of life. From Cincinnati,

# Eliza Mugridge.

Good afternoon. I am very happy, I was an old Spiritualist, but I did not have the opportunity when in earth life that the people have now-adays. If I had, what a feast it would have been to my soul. We had no meeting, only as two or three would gather, and we would have to walk a great distance sometimes to hold our little circle I am from Kittrey, Maine.

# Samuel Bruce.

Gentle as the morning breezes glide our spirits in the door; we can touch you, we can see you, and we love you evermore. Oh, how grand and beautiful this truth is as you toil your life-way, you know we're ever true. I have listened to your story, I have heard your earnest prayer, I await you in the morning, I'll meet you over there; for the tide is now receding and the waves have passed away, we shall meet in the near future in a brighter, happier way. There is nothing half so grand as this spirit love we bear, to you from the shining portals of our homes just over there. Hark, you hear celestial music, for your spirit ears are tuned to receive all love's messages from our loved ones gone before. Lizzie, dear, your father greets you, your mother and sister, too, we are ever, ever with you and will attend you on your journey here. From Evansville, Ind.

# Mary J. Creighton.

The message that I desire to send is to my husband and children. I want them to under-I am not visible to them, yet I know all of the circumstances which surround them. I desire only education that will enable him to prosper up on the earth plane. Anna is all right. She will to the moral, mental, or spiritual force one has make her mark in earth life, for she is a natural musician. Mother, Elizabeth is with me and father William. Both of them join in sending love to all of you. You will hear before long a Black Man?" in the affirmative. Certainly no

#### Nellie Whiteman.

prevent me from enjoying myself on the spirit here below, and I answer to your question, "Yes, it is possible, for we can see the end thereof and we can see the brightness which awaits each and every spirit when it is released from the material body. No man or woman can understand the whys or wherefores; no man or woman can understand why an affliction and sorrow must come, but if it were not for the rain storm the flowers

#### Nathan Crawford.

Good afternoon, friends. I am glad to be here and also surprised to find myself here at this time, but I feel that I have come in answer to a sincere desire or prayer of one who is near and dear to me still lingering upon the earth plane. off. I am with you wherever you go, and the conthemselves in a little time, and you will not have their cultured descendants the slaughter of anito trouble any more for me as you are doing now. mals and burning of flesh became distasteful. Do not exchange your property as you intended, The feasts were neglected, the altars decayed for I do not see that it would be of any benefit to you. I did not come alone to talk to you about material things but I would have you know that it outgrew their thirst for blood, and took deis well with my soul; that I am happy on the spirit light in justice and mercy rather than sacrifice side of life, and when you sing the good old tong and burnt offering. which you used to sing, I am close beside you, and I would say that although sometimes the hours are tedious and tiresome here below, yet you are earning for yourself a bright inheritance from the spirit side of life. From your loving husband. Rising Sun, Ind.

### Florence Kennedy.

I have been trying so long to come and send a message to my papa, Judge Joseph Kennedy, at Marysville, O. I am happy in spirit life and am and after I was freed, and mamma too, we often on the earth plane. Big Thunder wants me to say he is present and that he is doing all he can to aid you. Aunt Julia also says tell Sister Millie We have at this time one who loved us on the to cheer up that we have been with her through earth plane who is now a Spiritualist and who all her sickness, love to Sister Frances. The I were permitted to give advice to the loved ones, know you will in remembrance of your loving

Hello! How do you do, Mr. Editor! I think you have the right name for your paper, for it is indeed the light of truth, or I would not have been here. Don't be discouraged for I see that paper unfolding and developing into that which will fetch truth, love, wisdom, and knowledge unto one and all. I am known as Dr. Ford, of Gardner, Maine.

# Clarence B. Wilson.

I am anxious to send a message to my wife, Florence, Harry, and Bessie, also Aunt Kate Osborn, who lives at St. Louis, Mo. I passed out in a bridge wreck on the Burlington Railroad. I want Aunt Kate to send this message to my dear wife and tell her that I still live and that I am hes come to pass? Now, what has come with her just the same. I came to Aunt Julia as I said I would. Do not be discoursged Aunt Kate, pair, created fallible, tempted by some evil for notwithstanding your blindness you will succeed in your development and tell Uncle Charles that Harry and George want him to know they exposed the whole human race to the wrath are with him; with love, Clarence B' Wilson.

# Lena R. Werkman.

To my husband, George, I send my greeting this afternoon. I want him to know that I am satisfied with that which has happened lately, for I know that it was lonely for him and there was but one question in his soul, and that was if I was satisfied. I do know it and am satisfied. Carrie is with me and so is your brother William. We all join together this afternoon in sending our spirit greeting. We wish you joy in your new position and hope that your life may flow on in happiness and peace, and that prosperity may ever dawn upon you. From your loving wife. Toledo, Ohio.

# VERIFICATIONS.

[To the Editor of the LIGHT OF TRUTH.]

There was a communication in LIGHT OF TRUTH of September 16th, from Eliza Post, which I wish to acknowledge as being true in every respect, and we thank the spirit power for their stand that I am with them every day, and although | kind remembrance and love, which we feel to be a truth and hope we may always feel their protective love for which we kindly thank them, and hope to hear from them soon.

LIZZIE DORSON. 78 Garfield Place, Ciucinnati, O.

Ar the Religious Congress in Chicago a Methodist bishop answered the question, "Was Adam outside he was inside. - Boston Investigator.

# AUTOMATIC POETRY.

To the Editor of the LIGHT CY TRUTH!

Enclosed you will please find poetry obtained by tips of the table at our circle, through the mediumship of Mrs J sie Gates. We repeat the alphabet, and the ups denotes the correct letter. Rather tedious, but we enjoy so well what we are favored with. If you think it worthy a place in your paper we shall be pleased too se it pub-MRS. H. KILBOURN.

The Christians say, oh speed the time, When on my Savior's breast In paradise I may recline

The Spiritualists say, oh let the light Of truth shine on each soul, The truth that ever stands for right, Let all mankind behold.

With those whom God has blest

The Christians say the pearly gate Alone on us will close. Leaving all others to their fate

Of pain, despair, and woes.

The Spiritualists say our heaven is broad, It shines on every land, Each pilgrim on the dusty road, Is taken by the hand.

The Christians say God's wrath consumes All those who go astray. The Spiritualists say there's ever room For those who seek the way

The Christians-bound by man made creeds-Will never see the light, But Spiritualists, e'er by noble deeds, Dwell on the mountain heights.

Reported for the LIGHT OF TRUTH.]

#### INSPIRATIONAL TEACHING. MRS. MARY J. COLBURN.

LESSON XVI. Step by step by step we advance, outgrowing our childish fears, throwing aside the useless and

effete, gaining wisdom by rectifying our mistakes and learning truth by comprehending the absurdity of error. To the rude people of early times the sacrifi-

cial feasts were means of advancements. To many of the gods passed into oblivion, and others like the God of the later Jewish prophecies,

But the idea of vicarious atonement had taken possession of the human mind. Errors, rooted in ignorance and superstition, are hard to eradicate. Science had scarcely dawned, and literature was filled with the doings of their Gods and prophets. Nothing was too absurd for belief. Rivers were turned to blood and sand to vermin by the wand of the magician. Sun and moon obeyed the command of the warrior, and the shadow turned back on the dial of a king. The more incredible the story the greater the power over the credulous multitude.

Gods were supposed to hold paternal relationship to men of superior mental endowments. In the lives, suffering, and martyrdom of the sages of antiquity we find the original of the crucified saviors, who, from time to time, in different nations, have appeared for the redemption of mankind. Prominent among these saviors is Vishnu, the second person of the Hindoo trinity. A more conspicuous personage, in modern times, is Christ, the second person of the Christian trinity, called the Son of God, who, it is said, laid aside the prerogative of deity, assumed human nature and expired upon the cross a voluntary offering to take away the sins of the whole world and satisfy the demands of the offended Father.

We ask Christians, of every name and sect, to bear with us while we endeavor to portray the character of the being called God. We listen to your preachers and hear the most contradictory statements. By some he is called the great All Father, merciful and loving; by others the God of vengence, ready to devour his prey. We will take the creed-books of orthodox Christianity for our copy, and we assure you that sketches of ours can not surpass the original portrait. Unlike the gods of antediluvian date this modern deity makes no mistakes, and has no repentance He is infinite in all his attributes, immutable in his purposes, the creator and the ruler of the universe, who foreordains whatsoever to pass? Your creeds tell us the first human power, transgressed a divine command, and this transgression brought death into the world, and and curse of God forever. We are further told that God, from all eternity and from his mere good pleasure, elected a portion of this fallen race to everlasting life and happiness. The act of the first parents was sin against the infinite God, in its consequences the foreordained sins of the elect increased the burden, justice demanded adequate satisfaction, and in this emergency God, in the person of his Son, died for man, the creature's sin, the debt was paid and justice satisfied.

Faith in this vicarious atonement is the term required for reconciliation with offended deity. The elect comply with this requirement, the curse is removed, their sins wiped out, and at death they are usbered into the heaven of bliss to dwell forever with the holy angels in the presence of Christ. For the non-elect there is no way of reconciliation. Under the curse of original sin, guilty of actual sins foreordained, and further, guilty of rejecting the offer of salvation never intended for them, they are doomed to hell of indescrible horrors, there to be forever tormented by the gods of the infernal regions. Some of your teachers say that infants participate in the guilt of original sin, and those not elected share

the fate of olden reprobates. And, lastly, your creeds tell us that man's chief end is to glorify God and enjoy himself forever. We forbear comment. No language known on earth can give expression to our thoughts.

The Bible prophesied that truth would come from the mouths of babes, and that the wise would be confounded by new revelations from From your ever-loving wife and mother. Peoris, fall upon the woman. If Adam was not black the beyond. The time has come. Can not the Church interpret its own law?

C. C STOWELL Room 7, 206 Race St. - Cincinnati, O.

# Terms of Subscription.

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The LIGHT OF TRUTH cauget well undertake to vooch

discover to our columns advert's esamts of parties whom they have proved to be disconorable or unworthy of ac-When the postoffice address of subscribers is to be

changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as fu-ture address.

Notice of Spiritualist meetings, in order to insure prompt insertion, must reach this ofnce on Monday of each week, as the LIGHT OF TRUTH goes to press every

Tuesday
Rejected MSS will not be returned without postage accompanying the same-nor preserved beyond thirty days after receipt

"He's true to God who's true to man; wherever wrong i. done.

To the humblest and the weakest, 'meath the all-beholding Jun.

That wrong is also done to us; and they are slaves most base

Whose love of right is for themselves, and not for all their -JAMES RUSSELL LOWELL. race."

#### One Hour a Week.

In addressing the regular readers of this paper we always feel that you are our business partners and associates. It is therefore easy to drift into a confidential vein. Each of you are reaching

We sincerely hope we may merit your continued esteem and regard. As Winter approaches all are inclined to withdraw into their own homes, caring for each inmate, planning and working hold most dear.

Have you not come to regard the LIGHT OF TRUTH as a member of your circle? If this you grant, then it should have its fair share of your attention. We appreciate more than we can express the condition of the times, and realize that a dollar now is harder to secure than many times that sum a few months ago. Still you want all your family to keep together and each willing to WOTE carry wild lake to thet end, " 270m having confessed that this paper is one of the family, set aside one hour a week for its welfare We predict your zeal and warm, glowing affection for the LIGHT OF TRUTH will enable you to secure at least one subscriber a week.

It may be your friend can not be prevailed upon to subscribe for one whole year, then press him for six months, but never say fail, if you have to finally take him for a three months' trial at twenty five cents. A Spiritualist paper can not succeed unless it has just this kind of hearty co-operation from it readers.

If it were an organ elevated to any religious denomination you would find a minister in every parish securing subscriptions from every mem ber, even though he had to shame them into it.

Now, dear reader, talk this over in your homes, divide up the work, for one member may be bet ter calculated to solicit some friend than others of the family. When Saturday night comes call the roll and see that one hour each week is devoted to the LIGHT OF TRUTH.

# TO THE PUBLIC.

My attention has been called to an article in Chicago contemporary, in which the statement is made that Mrs. Elizabeth Ruffin, who advanced money to sustain the Better Way, was not repaid. This statement I desire to refute, as all claims she held against the Better Way Company were settled to her entire satisfaction, and the mortgages which she held were cancelled by me. A further statement is made in the Chicago paper that she was unduly influenced by the secretary of the Better Way Company, C. C. Stowell, to advance monies. This statement I also desire to refute as being untrue, as he never in any manner solicited her sid and support. Being an inmate of Mrs. Ruffin's home, and having full charge of all her affairs, real and personal, I know whereof I speak, and make this statement to disabuse the minds of those who may be inclined to think unfavorably of Mr. Stowell and his associates.

JACOB H. WRIGHT, Attorney in fact for Mrs. Elizabeth Ruffin, now Brown.

We publish the above statement to satisfy many, and in so doing have no comments to make further than to say this will be our final reply, having no time or inclination to give the matter further attention. Our space is the property of our subscribers, and they demand it shall be filled

with matter instructive and edifying. A statement is being circulated that the LIGHT OF TRUTH is short-lived, to which we desire to say that the LIGHT OF TRUTH will live and continue to be published weekly, all reports to the contrary notwithstanding, hence we hope our friends will assist us to increase its usefulness and subscription list.

### "The Progressive Thinker" and Organization.

skulked along in the shadow of every passing voted with the honored heretic and man of the write, object making hideous thrusts at this paper. At age.

from the rear, siming at the death of the LIGHT OF TRUTH, but she stepped aside to the Rick of LIGHT OF TRUTH, S. lence, The tiger landed somewhere below !

What the Thinker continues to announce weekly from the house-tops about the LIGHT OF TRUTH, or the Cincinnati garg, it matters not to us. What the Progressive Thinker as a represemiative Spiritualist journal has to say concerning Spiritualism, Spiritualists, and The National Spiritual O ganization does concern us.

When it sets out covertly to attack and defeat the proposed organization we step into the gladiatorial arena under the full glare of the meridian sun and challenge it to combat. The Progressive Thinker in its editorial of October 14'h among other thirgs had this to say :

The individual effort and influence is all well enough in its place, but united effort is in a measure indispensable. The Churches have Cincinnati, SATURDAY, OCTOBER 21, 1893 alreidy made great progress in this direction. for the Bunest, of the advertisers. Adver isements which appear fair and honest upon their face are accepted, and humanitarian work, or go on in the old "I whenever it is made known that dishonest or improper am holter than thou?" principle, and have institu am bolier than thou" principle, and have institu tions exclusively spiritual Toen a kindred in the near future absorb Spiritualism. There are many Spiritualists in the Churches now who have their Church bomes and friendship there, and feel no inclination to leave, and it would be tyrannical to ask them to do so, especially when but have seen and accepted spiritual truth; and although they have not the phenomena, yet they preach the principle and make it unnecessary for members to go elsewhere to find the

Now, we will venture a suggestion without raising any question-suppose these clergy should continue to countenance and advocate occasionally as prudence dictated to their mixed audience the new or revised gospel of Spiritualism, and their people continue to work to the different benevolent societies of the Church, and hold their spuitual circles as now, and in this way gradually revolutionize the whole Christian community, without incurring the enormous expense of new temples and new everything, and increasing instead of diminishing the divisions and antagonisms among men.

We assert that the amalgamation of Spiritualism and the Christian Church is impossible. It matters not that "there are many Spiritualists in out from your own homes toward this office the the Churches now who have their Church homes kindest of thoughts, which in their turn have and friendships there, and feel no inclination to a wholesome effect on the temperament of each leave, and it would be tyrannical to ask them to do so." Their is no middle course; they are for us or against us. The Church-homes are the tyrants of to day. When spirit-return first came into the world, instead of sitting down and reasoning with angel voices or accepting or abto have fuel, clothing, and food for those you sorbing Spiritualism, the Churches deliberately united to fight it to death, persecuted its instruments, and ostracised its followers. The spirit of love or harmony does not require self abnega tion of Spiritualists. The Christian world must come to the mountain.

> If organized Spiritualism means simply alms giving or the establishing of charities and benevolent institutions, well and good; unite with the Churches, or for that matter, the trustees of the poor. On the other band, it this world is to be a reflex from the spirit world, if we are willing to assume that spirits excarnate are incapable of teaching and advising mortals, and practical reforms are to be planned and directed by them, then more than ever are we to maintain our indi

Spiritualists in the Churches, like astral shells drifting with the crowd, is one thing, Spiritualist that many of the congregations have already open and avowed, standing like the old wheel- done so, and the ministers of many Churches are horses, ready for zealous service, working for about ready to follow suit. We shall see." Spiritualism now defined and domiciled, organized and national in its movements, is another. The Spiritualist who favors maintaining our individuality and going forward fearlessly with our national organization are in the vast majority.

# The Nation Stands Waiting.

For months our people have been under great strain. June and July found the entire commercial world on the run, fear and consternation on every face. The press hourly reporting failures, banks closing, according to the prophecy a full fledged panic was upon us. Everywhere the cry went up repeal, repeal; the Sherman act must be repealed.

What everyone was crying everybody believed to be true. A Moses now appeared, who prompt to immediately repeal the nefarious law. A breathing time was had, when the country realized it was all a fake. Yes, a fake panic. Depositors soon returned their money, the banks became more lenient with their borrowers. The country was pacified. To all appearance we were in our normal condition. Still the nation stands waiting! Let us see, dear reader, what is keeping us in suspense.

The election of Cleveland and both houses of Congress meant a radical change in policy. Manufacturers, business men, the entire commercial world became conservative-bought little, manufactured little, and finally reached a stand still. Mark the prophecy! There we will stand until Congress says what is to be done to

It matters not what it does, providing it acts quick. This great country will soon recover, no matter what tariff legislation is had. What kills is suspense. Silver or no silver, it matters not, unless they agree not to touch the tariff, or if it is to be overhauled it is done quickly.

not be guiled into loose business habits or ex travagance, for unless the tariff question is out of the way the country has a very hard Winter

THE Presbyterian Synod of Ohio has sus' tained the decision of the Cincinnati Presbytery concerning Rev. Henry Preserved Smith, and by a vote of 78 to 57 declared him a heretic—the country vote principally opposing him and points with a fine art, but neither of them strike at the laborer, the farmer, and the mechanic doesn't to the realms of this world which are still in root of the trouble. Both are written by young count. orthodex darkness. But to be declared a heretic In reference to the treatment of our paper by under such conditions is an honor-a mark of otherwise their effusions could not reach the the Thinker we only care to recall to the distinction which ignorance grants intelligence, Forum. And both dismetrically oppose each minds of our readers how that organ for months a tribute which is equally shared by those who other as to the basis upon which they attempt to

and is Spiritualism to Revolve Around the Church?

The idea of liberty was of slow growth. The organizing of liberty into a practical Union was brought about through contests, opposition, struggles, trials, and tribulations.

In 1764, the Colonies, though scknowledging allegiance to the common king, were widely sep arate by diversities of taste, of custom, of occupa tion, and by all manner of petty jealousies. But ten years of tyranny and oppression did for them what no amount of argument could ever have brought about -it united them. Taey forgot all differences and joined in a common league against the common foe. Ten years of suffering and warfare went by, they were no longer British subjects. Now, it should be remembered they were not separate and distinct colonies and the question sometimes presents itself but parts of one confederation. It was high time whether it is better to fratern ze with them in all envy, hatred, and malice were laid aside. Ten years ago the S:ates were rivals; now the States ought to be partners. Ten years ago the question arises-whether the Churches may not States had no interest in common, unless it was that of self-preservation; now the States had no interests which were not in common. Yet there was danger of the old animosities breaking out with renewed vigor, just at a time when in a the clergy have not only laid aside their hostility. firm union they should set forth on the great career that lay before them.

It was astonishing, to say the least, that matter of so much magnitude, the matter of a great, solid, and efficient government should have been so long unthought of, unattended to. A selfish habit of thinking led them into error when they talked of the interest of America. Demagogues were reminding the people that they were thirteen independent republics; that Congress was merely a committee of States, that a more perfect union was ursafe, a surrender of State individuality.

Congress, like Spiritualism, was absolutely destitute of that fundamental power, without which no government, no socie'y, no organization known among men can hold together. The grumblers filled column after column of the newspapers of that day with their complaints and opposition to organization. The Summer and Autumn of 1790 pissed and all was contentment. Those who had been clamorous against organization and the Constitution were silenced by its successful operation—the price of public securities advanced, taxes were lightened, com. fort increased, trade revived, and manufactures were set on foot. Then none concealed their

Thus it will be with Spiritualism. Liberty was finally organized. Spiritualism, a still greater force, after forty-five years of persecution, hesitation, discussion, and opposition, leaps forth a formidable, full-fledged organization. Not a whimper, not a grumble, not a misgiving; no, no, not a doubt of Spiritualism organized shall appear anywhere in the columns of the LIGHT OF TRUTH.

When you read from a correspondent "that he doubts the success of the organization, the prospect at this time hardly seems as good as it was twenty-five years since, and the object of such an organization hardly seems as great now as it did a quarter of a century ago; that Spiritualism grows more respectable every year, and is nearly popular enough for the Church to adopt it;

We repeat, when you read such forbodings from a correspondent, do not credit them to this paper. We draw the line on doubt or migiving as long as hope remains in the box We have no patience nor no place with doubts of success in organization.

Whether it falls from the pen of a correspondent in one paper or runs through the editorials of another, the absorption of Spiritualism by the Churches is as absurd as to now urge that the sun revolves around the earth. The Church is no more capable of teaching and inaugurating the social reforms as given to us from time to time by the world of spirits than the earth is to preside as the creator of the universe.

But as long as writers or editors see the sun revolving around the earth their columns will be filled with devices, elaborate systems of cycles ly called Congress to convene, requesting them and epicycles constructed to explan how Spiritualism is to revolve around the Church.

# Our Needs.

Two writers in the October Forum air their views on the politico-economic situation of the Western States. One writer in his article on the "The Rise and Doom of the Populist Party" pleads for individualism. Speaking of the principles of the Pcople's Party, he says: "There is Brooklyn, and many others of equal note. much ignorance on this subject which must be clearly understood in order to determine its strength and forecast its future. The doctrinal tyrannizing influence. In the past priestcraft basis of populism is socialism."

Then he goes on to belabor the Donnellys, the added flame of their false teachings.

The other writer under an article captioned 'The True Significance of Western Unrest," starts off thus: "It is much believed in the East that recent political movements in the western We hope the readers of LIGHT OF TRUTH will part of the United States are manifestations of socialism. I am unable to see that this is true.' And he goes on to explain matters by citing the

> These are a brace of cases where "you pays turer eight times, your money and takes your choice," Both western journalists, representative, presumably,

It is quite evident that the opponents of this paper.

last, wrought to frenzy, it sprang like a tiger Does the Sun Revolve Around the Earth, Populism need educating. The law of interest on money governs the rent or use of all property and the reward of all labor, just as the law of gravitation governs the descent of water. If the pidly resuming its normal condition, therefore interest on money be unequal and exorbitant the you, as well as ourselves, are ready to take up few cwners of capital will inevitably absorb the the work that may be daily assigned to us. products of the many. With interest at twelve per cent, per annum the capitalist has power in the proposed plan of publishing good and cheap the manipulation of property four times greater literature. One says: "I am confident that such than with interest at six per cent, since the books as you propose to publish, with attractive centralizing power of money increases geometri- and catchy titles, could soon be sold on every cally with the rate of interest.

I' some of the current writers on industrial matters would incorporate this practical and evangelizing influence. I am one of two hundred mathematical law in their ideas they might be able to express themselves consistently even in ripe for the establishing of a Spiritualist publishthe columns of the Forum, and at the same time explain the fundamental significance of western

It is not the rise or fall of the Populist party that is to effect a remedy for the evils of our present political economy. This must be determined on the education of the people along clear and simple lines of economic science, un hedged by partizan affiliations or private interests.

#### Bismarck.

Among the great men of the last half of this century history will accord Bismarck a leading change your mind or find it impossible to pay part-the designer and creator of German unity. Possessed with one idea he bent everything to the accomplishment of it. Gray and bent with age all nations turn aside to do him honor. Let it be known that he is ill or in distress, and from every quarter of Europe comes words of comfort and cheer, every nobleman tendering him castles and villas for his use. The last announcement through the press is that of King Humbert of Italy offering him his royal palace near Naples for a Winter residence.

We, too, Spiritualists, have our B'smarck. Nearly half a century has he fought for our cause, pure and simple has been his life, strong and sturdy his efforts in our cause; his voice and pen never idle; tall and slim, a little bent and gray with age, face and features like Lincoln's. Oar Lyman C. Howe, the Bismarck of Spirit

Spiritualists, now that we are organized and domiciled, see to it that our Bismarcks receive comfort and cheer. Castles and villas we may not have, but homes and comforts of life we can provide for our mediums and workers.

CHRISTIANITY boasts of having civilized the world, yet it permits of legal murder (hanging) and legal poisoning (vaccination) without pro- that he and his wife joined the organization. He testing against them as both uncivilized and barbarous practices, and ineffectual curatives for the chosen remarks. evils under consideration. Hanging is a Sta e crime which acts as a suggestion to other crimi- dressed the company. Keis Doane delivered a nals to take the same privilege, when the practice well-worded and finished address entirely imof Christian forgiveness-and of course, penetentiary service to prevent further crimes—would the meeting adjourned until the afternoon. At give a moral incentive or suggest morality in two o'c'o'k the people were again in place. Oil give a moral incentive or suggest morality instead. Vaccination may prevent small-pox in very filthy people, but cleanliness is healthier and a better preventative. Besides this, innocula | Crandall was called upon for the opening retion lays the foundation for dyphtheria, measles, scarlet fever, and a variety of other ailments in children, and makes the cure worse than the Fuller made things lively. Mrs. Weston and evil itself. And there is no doubt that the death Miss Dashiell followed, when Winona through rate is larger among the innoculated than those Mrs. Stone, addressed the people, expressing the who have escaped this method of legal poisoning

other meaning than a mere love for the sensational. It probably points to the true and only basis Washburn and Mrs. Gary opened the exercises of organization, as on the phenomena there can with a piano duet. Mr. Young then made fitting be ro diversity of opinion, while the philosophy remarks, as he saw many faces that were not be is probeb'y intended as an individualizing branch at length upon the aims of the society, and what of Spiritualism-a school for each to cull from the Indians were desirous of accomplishing. according to individual needs. But for all that Spiritualists should not neglect their societies whose success depends on their patronage, even if they are minus the phenomena occasionally. people. She hoped the interest would not flag, Or are Spiritualists ir fluenced by their Christian but that it would be sugmented by the addition neighbors in demanding the sensational to be entertained?

THOSE who have not yet learned the difference between Spiritualism and fakirism should take a course of reading and post themselves before they endeavor to discourse on a subject of which they seem as ignorant as the ancients were of Gallileo's astronomical observations. Among our standard writings are those of Alfred Wallsce, livan sang two of his fine selections, and the F. R. S., Profs. Crookes and Zællner, Astronomers Flammarion and Lombroso, Robert Dale Owen and Robert Hare, scientists, Reverends M. J. Savage and Heber Newton, Florence Marryatt and Abby Judson, B. F. Underwood, and Elliott Cones, Judge Edmunds, Judge Dailey, of

IGNORANCE is always subservient, to some dominated over the multitudes; to day it is political ringcraft. The majority of the people Bellamys, and other reformers, who, he charges are still in mental or moral darkness. If they bave crammed the minds of the people, already were intelligent enough to know the baneful infilled with unformed socialistic ideas, with the finence of vaccination they would not submit to any compulsory innoculation-legal poisoning. Or if they had the moral courage to rise above party or partizan feelings they would strike a blow at this barbarous ordinance that would forever allay its power.

In a very able but exceedingly worthless essay in the North American Review for September cosmopolitan population of the West, the opin- ex Speaker Read airs his views on the political ions of Populist party leaders and their sympa- situation. Speaking of the evils of uncertainty thizers, which to him arei ndices of competitive as to the purposes of the dominant party in the Sunday evening she will lecture again at the or individualist principles, rather than socialism. space of fifteen lines he uses the word manfac-

The fate of the manufacturer seems to be the articles are crafty and dodge the issues at stake night-mare of the politician. The fate of the

Kensington Stamping Pattern Free.

Our lady subscribers will welcome the chance to get a handsome stamping out fit free, Read the advertisment of our country home headed fascinating and profitable," in another part of

#### TO SPIRITUALISTS.

The financial panic is over, and business is ra.

From all sides comes the cry to go on with railway train." Another adds: "The Churches ose more to their publications than any other and nity to take your proposed issue of bonds." A multitude of letters insisting that 'the time is

To all we say nothing shall deter us from sendng broadcast into the world the best and chespest literature that our cause can produce. Our plans are matured. Every Spiritualist who can, during the coming year, subscribe for one of our bonds shall never regret the humble part he took in the inauguration of this great work. Your interest will be promptly paid and the principal returned when due. Your children in the coming geneneration will point with pride to the ancester who was instrumental in establishing this educational force in the land. You can subscribe for a bond any time and pay for the same in twelve monthly installments, commencing January 1, 1894 If at any time you should your subscription, we stand ready to return the money and receive back the bond. Correspondence is solicited.

#### Onset, Mass.

The celebration of the "Harvest Moon" by the Oniset Wigwam Co-workers" at the Arcade was a perfect success. The interior was decorated in a manner which challenged the admiration of all visitors. An old-fashioned supper was served from 6 to 8 o'clock p. m. of which nearly two hundred partook. The floor was then cleared for dancing, and tripping of light fantastic toes was indulged in by young and old until the cleck struck twelve.

On Sunday morning the people assembled to participate in the exercises of the day. Mr. J. H. Young presided, and after singing by the choir, Mrs. Stone-president of the society-gave a history of the movement, which was highly interesting and well received. Mrs. Westgate then gave one of her sweet songs which prepared all the people to hear Mr. Young's remarks. This gentleman disagreed with Mrs Stone in "only one thing," and that was, while she thought there were funds enough on hand to build the wigwam, he didn't. He had a little more 'policy." She spoke intuitionally; he from an interlectual point of view. Mrs. Hervey followed with remarks, and read an extract from "The LIGHT OF TRUTH' relating to the Indian's exhibit at the Chicago fair. Mr. H. Clay Stevens followed, and felt so much in sympathy with the movement moreover stated that this was the only society be was a member of. Mrs. Lewis followed with well

Dr. Fuller, under an Indian control, next adpromptu, which elicited much applause. Mrs. Weston closed the speaking, and after singing, stoves and lamps were in position in various parts of the hall, to supply the warmth which was needed. After singing by the choir, Dr. marks. Mrs. Thompson followed with inspired words, and Mrs. Lewis kept the ball moving. Mrs Hervey came after her, and Pat through Mr. love in her heart for all the white brothers and sisters. Miss Webber then spoke under influence, and was followed by Pat through the medium-THE demand for phenomena as an attracting ship of Dr. Fuller, Mrs. H. V. Ross made the feature at our Sunday services must have some closing remarks, and after singing, the large audience, now completely warmed up, Edj nutil the evening. At 7 o'clock, Mrs. Lottie fore him in the morning. Mrs. Tnompson spoke 'God bless my dear old mother" was sung by the choir. Mr. Fuller, under the influence of a colored brother and Mrs. Louis followed Mrs. Stone as president spoke feelingly her thanks to the to our numbers of earnest souls, who were desirous of providing to the red brothers on the other side, that we were with them heart and hand. Mr. J. H. Young under the influence of a Dutch brother, could not let the opportunity pass to prove his presence.-Final words were spoken, announcing the success of this barvest moon festival and inviting all the people to send in their fifty cents and become members. The promised poem, an original compositon by Miss Nellie E. Dashiell of Washington, D. C., was then beautifully delivered. Mr. Charles W. Sul-After adjournment fifty or more tarried, and loth to go away improvised a seance which was a fit winding up of the sffair.

All who sympathise with the movement to build a wigwam whose Indian controls can beel the sick and develop their mediums, can serd their subscriptions to James Young, Oaset Mass. D N FORD COR Sec.

# Dubuque, la.

One of our morning dailies says: The Progressive Spiritualists have removed from Liberty Hall, the quarters heretofore occupied by them, to more spacious quarters in the Facade Building. They will hereafter occupy the rooms for-merly used by the D. L. L. A. This evening Mrs. HelenStuart Richings will give ber usual interesting program, including spirit tests, etc. A large and cultured audience attended the lec-ture delivered in the Facade Building last evening by Mrs. Helen Stuart Richings. Her subject was "The Ministry of Augels," and she handled it in a manner which showedthe highest culture and refinement, while at the same timemsking a lasting impression upon her auditors. Mrs. Richingsis one of the most pleasing speakers that has ever appeared before a Dubuque audience, and she is at the same time one of the most highly educated and accomplished. A large number had to be turned away last evening. same place. She gave a number of tests last evening, and everyone of them was recognized.

THE Rev. M. C. Lockwood's sermon on 'Spiritualism" has been published in pamphlet form. He defines it in the usual orthodex style, and shows conclusively that his science is at fault. But our readers reed not disturb themselves about its effect. It is simply an ancient sensational Church custom of "pitching into the Jews" modernized by "pitching into the Spiritualists," and in all but a little gas explosion.

# CORRESPONDENCE.

Letter from Ars. R. S. Lillie.

Once more we tak- up our work in the Eist and are at our come in Melrose, Mess. Last Sanday I was with the Lyon Society, at Cadet Hall. In the afternoon almost the first inquiry was, What of the National Organ ration of Spiritual At this could not be expisined to each one individually, it was thought wise by the guides to devote the afternoon to a discourse on the sub-ject of organization. Some of the causes why Spiritualists had not organized heretofore were that even spirits had been obliged first to edu cate the minds out of errors of post teachings to a point where organization could be effected without creedalism or that which should in any way hinder or bind the mental faculties or felter the mind. Many on both planes of being feel the necessity of organization, and that now it can be approached with a hope of and an outlook to-ward a degree of success at least. It is not expected that all will see eye to eye or fall into line immediatly. But it is roped that a degree of zeal and eargestness of effort will characterize at least those who voted for and worked with those who occanical that they work in the fall who organized that they work in the field when labor calls them with an eye to their purpose and and out by this experiment whether or not Spir itualists are the unorganizable, heterogeneous mass they are said to be It is also hoped that those who did not attend the convention held in Chicago will see and real ze the importance of the mat er, and now that it is done do all in their power to assist; for only in this way can success Crown this effort.
The guides said, "To be sure there has been or

ganized a National Association of Spiritualists; but this is only a beginning, it can only be carried successfully forward by the Spiritualists over the land responding—such as are now organized. So-cieties will be affected in no way as regards their char ers obtained in the various S:ates, or as rein these meetings, shown by the presentation of gards their rules and regulations governing them no less than sixteen questions for the guides to as local societies. But by obtaining an additional charter, showing they are members of the Na tional Association they strengthen the central body and assist in carring forward their work body and assist in carring forward their work financially, and our numerical strength also will be ascertained in this way. Some do not seem to understand what good is to scerue from thus or prayers. Third, the best thing that we can do is understand what good is to scarne from thus organizing. It requires but a momentary glance to see that great good can be brought about which could in no other way be attained. And this one thought I want to place before the pub lic, or an estimate of what good can be accomp-lished financial'y. The constitution provides that all societies becoming auxialliary to The National Association collect a tex or due of its members of twenty five cents a year for each member Some suggested that this tex might be an objec tion; that societies of one hundred members would have twenty five dollars a year to pay central society and so on. But this matter of deep interest and often appliauded.

Joining the National Association being decided At the First spiritual Temple, on Exeter street, At the First spiritual Temple, on Exeter street, and the lecture was a contract the speaker, and the lecture was a contract to the speaker was a contract to t would have twenty five dollars a year to pay the this is a special one to be paid by each individual member yearly. As is done in suffrage societies or in any organization where there is a definite object which will require work and mean to carry it on. Then think of twenty five cents a year dues—it is less than half a cent a week for the year. I hoped the committee would call it fifty, year. I hoped the committee would call it fifty, for the poorest Spiritualist on earth would be willing to lay aside one perny a week for the cause he loves, and in so doing, if we were organized treat of spiritual mediumship only. A great vass is now intended, and we have anything like riety of results were treated of as produced by the numbers we claim to have, there is no reasonable thing we could not do. Our poor and are many, and move in conformity with law, and the aged could be comfortably housed, homed, and abuses were represented to be the result of ignorance for all over the land. Mediums who need norance. Communication by spirits with moranistance while in alchaest and the second of th assistance while in sickness or in the sensitive state attending development as is often the case. could be assisted, and Spiritualists just as well as equipped with the fivest libraries, reading rooms, gynnssiums, and all that could be desired. With them it has been accomplished because they organized with a purpose and dues have been exacted, and those who expect the benefits will pay the dues for the benefit to be derived. For this reason we see this Christian association own the

in Washing ou, perhaps one year, in Philadelphia another, in New York, Boston, or elsewhere another year, could not this be easily done, with five hundred thousand dollars a year income until all were provided for, and could not struggother year, could not this be easily done, with five hundred thousand dollars a year income un-til all were provided for, and could not strugg-ling societies be assisted to build such places as would be called for? Any one can see that as the years rolled by even all small towns could be provided for with at least a small house or building which would be fit to invite spirits and mortal into without bring compelled to do as we are now obliged to do. Then if this was done people would cease to sneer and we should find at least that respect which is accorded other organizations or societies from individuals and from legislative bodies. The men of to day give quite respectful consideration and hearing to any body of people which presents one or two million voters, whatever their religious belief may be. And if we expect ever to receive this and to become a power it can only be achieved through organization and effort. And petty differences and prejudices should be laid aside. Very many Spirituslists are apposed to joining any society and have resolutely refused to do. But when questioned the main objection is fear of anything savering of creed-lism and their desire for what they are pleased to term liberty.

But is there any more restraint or need there

be in belonging to a national organization of Spiritualists, than in being a member or citizen of the United States? Both have laws and reof the United States? Both have laws and regulations which the individual must regard for the well being of all. But no true lover of that we may be permitted to know of the future, liberty feels this. The National Association is organized on a business basis only, to work for the good of mankind, and for the advancement of the truths as presented in Modern Spiritual without previous preparation, and was heartily among the Spiritualists record all over applanded. Mr. Lyman C. Howe speks bridge. ism. Now, if the Spiritualists respond all over spplanded. Mr. Lyman C. Howe spoke briefly, and into the United States, those societies already organ-remarking that our lives ought to be dedicated lution. ized call a meeting of officers and members place the matter before them and determine to unite, and when socie ies are met already call the Spir be formulated by the light of spiritual truth, itualists together in a parlor, organize in bands of twenty five and upwards, or if there are but two or three unite, put down the names and unite with the next small band until there are forth a hearty encore. Mr. David Brown asked

said: "All may not see the arms and purposes Foster, a well known spirit photographer, gave

We are having fine summer like weather, and the several Sunday meetings are well attended ton. Holis Hall is Na ? Washington attent country or walk in the holds to view the works.

Tournlay a termoon, at the Lalles Industrial of nature, and we are holds to view the works. of nature, and we are not sure but what these rides and walks may be akin to worship. We can see God in the beautiful floaces, the tipraed trutt, and the sweet strateg of the birds. Harmony with nature baying a tendency to lead our thoughts upward towards the great infinite power which holds all things in the hollow of his hand." Tre God of nature reveals to us the hidden mysteries of the spirit life beyond every thing in the natural world, we believe, having its conterpart in the continued it'e bereafter.

Boston Temple, at Berkeley II di, bell its an nual meetings throughout the day. Excellent music was furnished by Miss Maude M Davis, of Aliston. Mrs. Nellie J. T. Brigham was the speaker. At the morning service severa ques them being token from John I, 9 "The true ight that lighteth every man that cometh into the world. What is that light, its effect, and how is it obtained? and if obtained in a saving sense. must it not be found by the finder in himself Are we not gods in embryo? The speaker al-luded to the wanderful changes of the Kaleide scope, and compared the change of life thereto, and answered the main question affinatively, adding that we are born in the light, no one comes into the world in darkness, the light is within every human soul, and as we de-velop it we shall give light to the soul There was a great degree of interest manifested answer. From these answers we gather a few leading thoughts. First, conscience springs from the perceptions of the spiritual nature, but is not infallible. Second, the power of prayer was to keep ourselves perfectly truthful, and we shall not be troubled with deceptive influences. Four b, there never has been a disaster in life that was not for our good, but such disasters as "the flood, the fall of man, and the Christian atouement" are not necessary for our develop-

The subject of the evening lecture was "After-terward" founded upon this text: "No r fil ction seemeth to us good, but afterwards it worketh the peaceable fruit of righteousness." The beau-ties of the "Afterward" were vividly portrayed by the speaker, and the lecture was listened to with

there was a large congregation to listen again to deed every business of life has its medium of com-munication, but in this lecture it was designed to riety of results were treated of as produced by spirit communions. The uses of mediumship norance. Communication by spirits with mor-tals is only one of the uses of mediumship. But the world is always alluding to the evils con-nected with it. Old theology fears it, and fears The Young Men's Christian Association could the downfall of its pet theories under the beam-have the best buildings, on the best blocks ing light of spiritual truth. Mr. M. S Ayer preing light of spiritual truth. Mr. M. S Ayer presided at this meeting, and vocal selections in music were given by Miss Hattie Dodge. The mediums' meeting has been changed from Mon-day evening to Wednesday of each week.

On Monday evening, October 9th, a large circle of friends gathered at Twilight Hall, to engrand buildings they do all over our country.

Now, what will this spiritual association accomplish. It was stated in framing the constitution that there were two million Spiritualists in America. Some objected, saying this was not attrong enough and the word several million was substituted. Lets estimate on two millions paying a due of twenty five cents a year per capita, and we find a sum of five hundred thousand dollars in the hands of the National Association. If by vote of the association or officers and delegates empowered to do so it is thought wise to build a home or building for any of its purposes in Washington, perhaps one year, in Philadelphia

joy and participate in the services of dedication. This hall is occupied on a permanent lease by the Boston Society for Ethical and Spiritualism. This hall is occupied on a permanent lease by the Boston Society for Ethical and Spiritualism of Ethical and Spiritualism because it takes hold of the practical issues of life, and reaches every individual, no matter what their condition in life may be. The gel world. Professor George Morris opened the services with a fine plano solo, accompanied by Professor Rimback on the cornet. The tables and large the temples of foreign countries, while the spirit remains in the body unconscious-lying the solicitude of the practical issues of life, and reaches every individual, no matter what their condition in life may be. The gel world. Professor George Morris opened the services with a fine plano solo, accompanied by Professor Rimback on the cornet. The tables and large the temples of foreign countries, while the spirit remains in the body unconscious-lying the solution of many present. Prof. Kenyon gave some build a home or building for any of its purposes in Market and the services of dedication.

This hall is occupied on a permanent lease by the Boston Sciety for Ethical and Spiritualism. Prof. J. W. Kenyon said that he loved Spiritualism of Lethical and Spiritualism of Lethical and Spiritualism of Lethical and Spirituali joy and participate in the services of dedication. truth, and for the use of our spirit friends, as well as ourselves, and its name hereafter should be Hollis' Hall." We will call it a spiritual temple, and we hope that the light of truth will ever shine within its walls. She spoke of our many obligations. We are under obligations to the sister that presides in these meetings, and who has done so much work for the cause of truth. We are under a more lasting obligation to the spirits, angel and mortal, who have so kindly manifested their interest in the meeting. This society stands on the foundation of strict justice and a deep, abiding love for the truth, and will press on to victory. Here, she said, we shall have the phenomenal part of Spiritualism, and the best appearance to occupy the pletform Spiritualism. best speakers are to occupy the platform. Spiritual ism is a science, and we dedicate this hall to the investigation of scientific truths. The spirit world takes cognizance of our work, as we dedicate this hall to their use, and they are present in large numbers, and everything is in harmony. We dedicate this hall for the uplifting of human ity and the imparting of the knowledge of Spir-itual truth. We dedicate it to be a "light in the window" for the tempest tossed mariner upon the sea of life; a bayen of rest where the earnest longings of the soul may be fully met and the veil which reparates from the unseen be lifted so to the truth. We live not for ourselves alone, but for the good of others. Our character should This is the line of thought persued by my guides last Sunday at Lynn. The chairman, Mr. James, proposed a meeting and a movement in the direction of becoming an auxilliary society to the National Association.

I have writen this out especially my estimate of what might be accomplished at the solution. It was a few felled the normal solutions in the rusual, interesting manner. Dr. C. of what might be accomplished at the solutions, who was elected as one of the board of directors, who are desirations, and proposed a meeting and a movement in the direction of becoming an auxilliary society to the National Association.

I have writen this out especially my estimate of what might be accomplished at the solution. Teller, under the solutions in her usual, interesting manner. Dr. C. of what might be accomplished at the solution of many friends of the cause, one of them was Mrs. T. J. Skidmore, of Cassaliga, who was elected as one of the board of directors, who

when a septime for the season and purposes good cashe done. And you steaker a must go and other musical selections by intile R. as and to settled. May the good spirits direct as all facily "Old Times and New," which must be beside to be fully appreciated. The services of deducation were followed by a solid lance, at which as elient music was furnished by profession were besiden was furnished by profession were besiden as a committee as a committee, to committee as a committee as

Siciety, Miss Illa P. A. Whitlook, the highly ex-teemed president, was gladly we comed on her return from a country to ur, and presided in her usual, affable manner. These mechanishs are held in liwight Had, which has been enlarged and refitted in a very artistic manner. Tors society also occupies Marble Hall upon the same floor which, with its commodices reception and auto-rooms, all upon the aret door, in one of the best ocations in the city, makes its meetings popu lar and sure of patronage. Supper at 6 p. m. draws hundrels to its bountifully laden tables.

The evening entertainment opened with America, in which all heartily joined Mrs. Whitlock made a very neat speech of welcome, evincing her untiring course in the work she has so nobly undertaken, introducing as the first speaker Mr. Lyman C. Howe, of New York, who spoke of the interchange of thought and sympathies, which result from these meetings and from a mental photograph of the audience, he judged something kood and grand would de veloped therefrom. Mrs. Whitlock read Susan Coolidge's beautiful poem, "The Land so far Away," taken from the Congregationalist, read because she said it foreshadowed the light of

spiritual truth dawning all around us.
Prof. J. W. Kenyon, being called to the platform said in substance that Spiritualism has revolutionized the world and will yet supplant all other religious. It is a revelation and came in the light of reason when you bring forward a fact to prove Spiritualism. Some will say that faith is better than the knowledge that comes to us. Spiritualism is litting the Church and Churchisatty is growing more liberal and spiritual under the living demonstration of Spiritualism. We are now working for an ism, but when Spiritualism becomes firmly established we shall work for humanity. Mrs. A Wikinsone of Boston's best test mediums was then introduced and gave very convincing demonstra-tions of spirit power and presence, Mr. Jacob Edson gave a characteristic speech which was heart ly applauded-Mr. Greene, of Haverhill, said if every Spiritualist wherever they went would speak more boldly of their spiritual knowledge, more good might be accomplished, and more progress made in Spiritualism. Mrs. Julia Davis controlled by "White Fawa" followed with some excellent readings and tests. Mrs. Cunningbam made remarks which were Lappily re-

Mrs. Dowling under control said "coming back to earth, there is no spot so dear as Boston, and if the people of this good old city could see the spirit form in all its glory and could you realize the beauty and grandeur of our spirit world, all your doubts would be removed and you would know for sure that Spiritualism is true," giving the name of Jennie Wright who was well remem-bered.—Mrs. Whitlock closed the exercises with some good practical advice, followed by several correct psychometric readings. Music was fur-nished by Prof. George Morris whose services are appreciated.

The First Spiritualist Ladie's Aid Society held public meeting in the their parlors 1031 Washington Street, Friday evening, October 13. In the absence of the president Mrs. A. E. Barner, the meeting was called to order by Mrs. A. S. Waterhouse and opened with a song by Mrs. Staples who was presented as the first speaker of the evening, and spoke of the patriotism which leads men to give their lives for their country's honor, adding that we need to have a like patriotism and devotion to the cause of truth. Mrs. M. A. Brown recited a poem entitled "Be careful what you say" and her controlling in-telligence followed with an application of the subject of the poem and gave several fine tests. Mrs. Lizzie M. Shackley and Mrs. Roy gave very

Thus you see the interest in the various public meetings is increasing, but I am writing too much about them for one letter, and leaving the mediums without a word-space in your valuable paper forbids their mention in this issue and I will simply say that every good and honest medium in Boston is full of business, eager to work for the spirit world, and we hope soon to see them equally interested in the LIGHT OF F. ALEXIS HEATH

### Clevelahd, O.

Mrs H.S Lake, pastor of the Spiritual Alli-ance, discoursed upon "The mystery and mean-ing of mediumship, or why does she mingle poli-tics with Spiritualism?" She said among other excellent things that the policy which should govern associative life is best understood in spiritual realms, and the obligation to relate your-selves properly is the specific purpose of human existence; hence, it is not only reasonable that spirits and Spiritualism should be commingled with politics, but it is absolutely impossible to prevent it. Garibaldi, the Italian liberator, Lincoln, the African emancipator, Parnell, the Irish agitator, and the hosts upon hosts who have gone over, unnamed, unknown, utsung, are all interested in governments, in secrety, in politics, because they are interested in individuals, who are affected by these. God does not disconnect any one interest of the human soul from any other, and the messengers, of spiritual spheres, to mundant the secretary of the spiritual spheres, to mundant the secretary of the spiritual spheres, to mundant the secretary of the spiritual spheres. dane states can see, restize, reflect, and express themselves. Therefore, the mystery of messages becomes clearer, the meaning of mediumship comprehensible, and politics and Spiritualism associate as naturally and as the two states of being-mundane and supermundane-impinge and interact, under the law of involution and evo

Spiritual Home and Institute, of Liberal, Mo. The first term of the psychic department of the Spiritual Institute and Home will open Octo-

ber 17th, 1893

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and spenty cure of tolds, toughs, Croup, Hoarseness, Loss of Yorer, Preacher's Sore Phroat, Asthma, Bronchittis, La tirippe, and other alarana hands of the threat and hings. The is taknown cough come in the world, it is recommended by enought physicians, and is the tayor-He preparation with singers, actors, preschers, and tembers. It seedles the rull-morel membrane, loosens the phlegin, stops coughing, and induces

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taken for consumption, in its early stages, checks further progress of the disease, and even in the later stages, it cases the distressing cough and promotes refreshing sleep. It is agreeable to the taste, needs but small doses, and does not interfere with digestion or any of the regular organic functions. As an emergency medicine, every household should be provided with Ayer's Cherry Pectoral.

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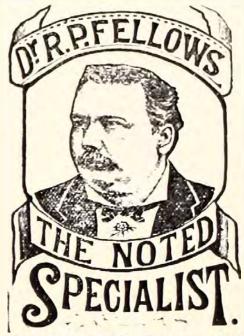
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He has cured thousands of such cases, and a till lives to cure more at bis.

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# MISCELLANEOUS.

CHARITY.

SLLA WHEELER WILCOX. He who sits And looks out on the palpitating world And feels his beart swell in him large enough To hold all men within it, he is near His great Creator's standard, though he dwells

Outside the pale of Churches and knows not A feast day from a fast day or a line Of Scripture even. What God wants of us is that outreaching biguess that ignores Ail littleness of aims or loves or creeds and clasp all ear b and heaven in its embrace

Written for the LIGHT OF TRUTE.

Superstition, an Index to Theological Slavery.

ROBERT WH. TE. JR.

There is unmistakably a great contrast between the pick and the spade combined with "Genius" and the theological pulpit, were rhetoric produces no "Facts" of a substantiatory nature to elaborate the highest aims and the ultimate results of the life beyond the veil. While the former has been clothed with scientific facts. the latter has been endeavoring to crush its truthjuiness for hundreds of centuries.

In all theological rhetorical exhibitions great many mottoes meet the gaze of the earnest seekers after the "Fruits" of another person's harvest, but the one instruction that is the most sought for when "Rescality" is playing an important part, is the glittering words "Love Jesus." It has been a fixed "star" for all the criminals to throw their loving embrace to, after they have been imposing on "him" for almost two thousand years.

This exclamatory motto has done very little good, but if the word "love humanity" were instilled in the minds of the people as a substitution, the true meaning of those words "Love Jesus" would get a little recreation and have an opportunity to regain their lost faculties. During this time humanity is urging its unmeritorious claims on the mythological "redeemer." the deception of the masses is coiling its cruelties on the minds of enslaved humanity. "Jesus" is compelled to entertain the society of all classes and drink the alcoholic breath, perfume his surroundings with the tobacco plant and listen to the glowing stories of his "ministers" who relate wonderful schemes they resorted to, in order to bring mortals in their fold. The edibility of the tobacco plant is, and has been an epicurian luxury for "divines" since its introduction into this country, and the very men whom we have been taught to adore, we have learned to distrust.

Mortals have so many more advantages over our "Savior," as they have the power to select their company while the 'savior" must take criminals in all stages of corruption. Instead of "him" having any sympathy for myself, I think it would be more to his credit to bestow all on himself. As the social condition of his "celestial mejesty" is not a very enviable one, I would rather be in torture with morality than be the companion of an earthly sycophant.

As mortals carry into the other world the same inclinations and desires they had in the form, it has always been a wonder to me that they havn't controlled "Heaven" mary centuries ago and obtained the "kingdom" for themselves, and indeed it appears that there is some truth in this assumption as crime was never so great as at the present time.

The infamous invaders of peace have been controlling the minds of our government for a great many years, as disturbing elements of all kinds have been rampant in the extreme. With the "scroll" of repentance in one hand and their earthly deformities in the other mortals parade in the presence of the "Son" and ask for a seat on his right side.

After critically examining the diplomas "he" must either ignore the teachings of his "elect" or admit them to share his heavenly home. And these instructions have been the instrument to defy intelligence for a long period of time. This defamation of progress has been santioned by the contemptible laws of this land. The installation of ministers to choke such rubbish into the atmosphere of reason, was as untrue a piece of legislation as could be thrust on any intelligent community, ministers of the gospel are the most shallow minded men of the age. The depth of their search for immortality and the best way to promote happiness in this life is based on the Any person who entertains thoughts of "God" of charitableness for all humanity.

sock of this city, Washington, D. C., adds to the discomfiture and the impossibility for the doctrines of the "Lord Jesus Christ" to clasp much longer the intellect of mortals. I quote his words when he was referring to the advisability of holdneeded in these days." By this declaration could the fact that that book was a Plotinian or Ecleche have acknowledged the weakness of the tic manuscript or scripture, combining the Apol-Church in more fitting terms? I must quote one lonian and Christosite systems in contradistincmore remark made recently by Dr. Godding in tion to our sacred books of the time, which als free.

ble evidence comes to the front. Mortal's cree- Marcion and Lucian system was in such a posidal infirmities must be inoculated with the wis- tion that its enemies could bring rothing sgainst dom of scientific facts. Productions of realities it historically. It was this system of Marcion must obscure all faith, when in the laboratory of and Lucian that Hildebrand and myself sought "genius" the geological and astronomical scien- to establish beyond any power to overthrow it. tists and the students of chemistry are dissolving the atomic history of the centuries, and the result can not be anything but an advantage to the humanity of this world. The carols of brightness will soon efface the songs of despair and injustice will no longer revel in the seifishness of this life. While intelligence is rotting in the inquisition of ignorance, the reformers will be unlocking the dungeons, and the admission of this power (especially over those who are already sunlight of truth will destroy old paganistic conceptions, and the true "Christ" will come forth, not in the shape of an individual, but in the form of all that tend to make life pure and beautiful. The many lessons that we are given to learn every day, seem such a task as the preponderous teachings are placed before us. There is hardly one business that is conducted on strictly honest principles. My observation has disclosed the many discrepancies that have been invading the ranks of honesty for a long time. So great is the desire to accumulate riches that the slightest trace of an honest idea is no more in sight. It is ridicule to say that "heaven" is on earth, is now glorifying so many homes. Actual observation of some of the inaccuracies existing at the present time has developed my mistrust its silent and invisible forces in the realm of for all humanity. A man of business tries his thought, here and hereafter. Investigators in utmost to take advantage of his neighbor when the philosophy of Spiritualism are often puzzled making a trade, and that is called finance in the commercial world

The financial problem of all countries has never been solved. We want honest "finance,"and more funds of charitable assistance and more valuable "coins" of human sympathy. If this desire to associate riches with the love we owe humanity, could be eradicated from the minds of the people, we would then see a glimpse of that which would make us more mindful of our duty in this life.

A person who has the cares of a large mercan tile business makes that occupation his entire study, consequently, he has no time to devote to the aspirations and inspirations of his "soul." He may have pretentions but the desire to accom plish riches over-reaches decency. He may also go to church, be a lively contributor to its maintenance, but he has never realized the fact that his promotion for eternal happiness is very scant.

The great pendulum of time has been swinging unceasingly for so many centuries, recording the adversities and achievements in our life, and have we, as mortals been listening to the count less number of ticks, each and every one has been a monitor of our downfall or greatness. Have we made any distinction of the actions of to-day with that of to morrow? I am afraid when we have been weighed in the "balance we will be found wanting," and we could have made a more profitable statement if the notations made by the clock of time had been observed.

If every one had a spiritual soul and not one of a material growth the receipts and expenditures of the balance sheet of that life would be equal.

People have souls but not all are possessed of the divinity, and if I were an advocate of re-incarnation I would no longer think it strange that so many mortals are constantly saying that they can not hear from their spirit friends. They had no conscious soul identity when on earth, consequently must return to earth to establish their immortality. But as I do not claim any intelligence on the theosophical philosophy I will pass on and enter a realm where I know I have indisputable evidence of an individual immortality.

# INNOCENT III.

The spirit who gave the following communication was evidently unwilling to testify what he knew concerning the true history of the time in which he lived. Under protest, however, his statement was as follows:

I do not want to speak, but I am caught in the working of my own trap. There are two kinds uncultivated and unrefined minds they possess. of psychology-one in which it is necessary that a mortal shall perform the operation-in the as given through "the Bible" and endeavor to other, a spirit is the operator upon a spirit entangle the fine lobes of the brain with such through a medium. Myself and other spirits superstition, should be branded a murderer. It have been using this latter phase of psychology certainly kills all the happy results nature in- to defeat efforts exerted in the direction of what tended should erjoy. Liberty must commence you call progression. To day I am such a psywith the intellect, give that freedom and if chologized spirit, and held by four minds-one humanity is born with the right conditions it is the spirit of Aronomar, another Leibig, and a Garden of Elen, blending with heavenly will take no "Christ" to atone for its life, no acting with them are Franklin and Jefferson. I spheres. "God" to dawn its immortality. Release the am closely watched in what I say, and must mind from all theological instruction, and how speak the truth. What I will say, therefore, will much purer and sweeter the life will be. It will be positive, brief, and to the point. I suppose be pure because it knows it inherits just what there never was a person in power, who, in the nature gave it, and it will be sweeter because the course of his mortal life, exercised his will more reflection will be mirrored on the examples it severely than myself in fact. I was known as the gave to others to copy. In the estimate of the enemy of princes and heretics. A Pope, precedamount of the good results that will follow from | ing my time had made all temporal power subsuch a course of intellectual achievement none ordinate to the spiritual power, so-called, of the but unbiased minds must profit by the re enter- Church. But in my time, not long afterwards, ing wedge that leads to such a spiritual carnival their was a united effort of princes and prelates to free themselves from the absolute power of To keep the fires of theology alive it will take the Church of Rome. One of my most deadly more material than can be found in the near fu- enemies was Albert of Cologue, though he was a ture The consumpation of all the bad records seeming friend. So artful was he, in protecting are near an end. The admission of the Rev. Hark- himself, however, that I could find no pretext by which I could convict him of treachery. This Albert of Cologue was the teacher of Thomas Aquinas, afterwards called St. Thomas. You will remember a communication from Cyrillus Lucaris concerning a copy of the scripture, sent ing nightly meetings for religious purposes. He by him to the king of England. It lacks just says, "I am confident that this will do an incal- twelve pages of being perfect. They were taken culable amount of good. They encouraged and away and copied by Albert of Cologne. Those revive the Church, and that is the great thing twelve pages and the marginal notes, established

this city in a Catholic Hall. This remark was were, in reality, bat copies of the writings of prefixed by the heading "thought is immortal." Marcion and Lucian, in relation to the Greek Before the light of science the myths of old reli- god Prometheus. The latter were preferred gions are fading out, thy brother shall rise again." because they were less liable to be disputed, and This shows conclusively that immortality is being there was no historical evidence to disprove viewed through the telescope of resson. This them, except what was entirely in the hands of was a bold utterance in a Catholic Hall with the Roman Catholics. The Apollonian system many Catholics in the audience, but truth must was so well supported by historical evider ce in throw the mantle around error when indisputa- my time, that it could not be disputed. But the I am desired further to state that psychology is the main instrument used by spirit to lead those astray who seek to give the truth of spirit intercourse with mortals to the world. By our pay hological power exerted upon them we confuse their senses, and thus cause them to set in ways that will lessen or destroy their influence. The fact is that, as spirits, we are adepts in the use of partially subordinated by a human weakness, pre indice, or sensual passion of their own. Ed) and we use it for the purpose of propagating our ideas wherever we think it will serve our purposes. We often carry this power to the extent of obsessing those whom we feel can obstruct us. was known as Innocent III., Pape of Rome,

Such and other communications of like order are found in "Ant'quity Unveiled." See particu. lars in book list, seventh page.

Written for the LIGHT OF TRUTH.

Affinity. H. SCHARFFETTER.

One of nature's grandest and ever-acting laws is the law of affinity, which reigns supreme with over the seemingly inconsistency of spirit communications, and very often blame the medium for contradictory messages about spirit life.

To such I would like to state that the change called death does not alter our individuality with its faculties, emotions, passions, and desires, we cast off the clay and feel conscious that we are living entities.

In accordance with our mental development our experiences in spirit life will greatly differ. Spirits who were living only for the material in earth life will have hard work to cast off the material element, which have grown to be a part of their natures; their only ambition will be to satisfy their material passions and desires by will also attend funerals. Address corner of Newland psychologizing incarnated spirits, who by the street and Forest avenue, Jamestown, N. Y. law of affinity are on the same plane of thought. Such spirits are not able to gain any knowledge of spirit life so long as they are held down to earth's sphere by there material elements. Other spirits who are more spiritual in their nature, are also held to the earth sphere through inherited ignorance of natural laws and false theological

These poor, miserable beings are still looking for their Savior and for their God on a golden throne surrounded by angels, but disappointed in not finding their theological God and Savior, are hovering around the earth sphere in myriads, psychologizing in accordance to the law of affinity individuals of different religious sects, and rejoicing in revivals, so only finding relief for their inborn and inherited beliefs, and still waiting for the day of final judgment.

This last class of spirits, who were good men and women in earth life, are kept in misery in funerals. Address Nellie S. Baade, 411 Thirteenth Street, spirit life for long, long years through the monstrous and unpardonable mind-destroying and enslaving false theological systems built upon selfishness and hypocrisy to dominate the people.

If humanity at large would know the terrible consequences in spirit life caused by theology's abominable doctrine of salvation through the blood of Jesus Christ, they would rise with indignation as one man and hurl such manufactured doctrines from the face of the earth.

It can clearly be seen from the foregoing that only spiritual knowledge will advance us in spirit life. It is therefore of the most vital importance that we should not stop our investigations at the mere conviction of spirit return, but seek for more light, and practice the principles of Spiritualism in our every-day life.

As we discard selfishness, lead pure and moral lives, do unto others as we want others to do unto us, we will draw [nearer to the God in us and become more spiritual.

By the law of affinity we will attract pure and developed spirits, who are only too glad to assist us in our aspirations for more light, and we will be amply rewarded in our search for divine truth by gaining genuine happiness.

Spiritualism will then appear to us as a glorious revelation, destined to change this planet to

# CONCERNING BEQUESTS.

There are, no doubt, many who would be willing to help the cause by bequests if a way could be pointed out which would be held as binding in the courts. At request we have had the subject thoroughly examined by eminent counsel in this State, and herewith print a form which, we are assured, will stand and afford the giver an opportunity to help in some degree the great

Form: "I give and bequeath to the owner or owners of a newspapes now published in the city of Cincinnati, the State of Ohio, known as the LIGHT OF TRUTH (Here insert full description of property to be given) "Which bequest is to be used in the publication of said newspaper and books that may be printed from time to time in the printing establishment of said LIGHT OF TRUTH." Form: "I give and bequeath to the owner or owners of

In drafting such a bequest the testator should b careful to see that the signing or witnessing of will is done in accordance with the laws of the State in which he or she resides.

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We offer One Hundred Dollars Reward for any case of catarrh that can not be cured by Hall's Catarrh Cure P. J. Cheney & Co., Props., Toledo O We the undersigned have known F. J. Cheney for the

last 15 years, and believe him perfectly honorable in all business transaction and financially able to carry ou any obligation made by their firm. WEST & TRUAN, Wholesale Druggists, Toledo, O.

WALDING, KINNAX & MARVIN, Wholesale Druggists Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system Price 75c. per bottle. Sold by all Druggists. Testimoni-

MEDIUMS AND LECTURERS. Mrs A. H. Luther's address is to West Second street.

Frank Chase, spirit artist, is now at 1731 Merga street, St. Louis, Mo.

Willard J. Hull's address during October will be 2039 Olive street, St. Louis, Mo.

Miss Abby Judson seeks engagements to lecture. Ad

dress care of this office. Dr. A. Hatch, speaker and test medium, address 536

Western avenue, Lynn, Mass. Bishop A. Beals is lecturing for the society at San Jose

Cal. Address M North Second street. Mrs. Cornelia Gardner, 118 Jones street, Rochester, N , will answer calls to lecture or attend funerals.

Mrs. J. Hatch, of San Francisco, platform, traace and test medium. Address 536 Western avenue, Lynn D . George W. Carpenter is open for engagements to

lecture. He may be addressed at 1146 Grenshaw street Chicago, III.

Mrs. Sophronia M. Lowell, inspirational speaker will answer calls to lecture or attend funerals. Address Anoka, Minn. Prof. Joseph Ernst, trance speaker and psychometric

reader, can be addressed for engagements at 66 Cross street, Cincinnati, O. Societies wishing the services of A E. Tirdale for the

months of December, March, and May may address him at 547 Bank street, New London, Conn. Mrs. Celia Loucks, of 311 West Sandusky st , Findlay

O., is open to engagements to lecture. Also gives psy chometric readings when conditions are favorable. Jules Wallace, the renowned platform test medium,

can be addressed at 26c; Olive street, St. Louis, Mo where he will remain until the beginning of next year. Frank N. Foster, the spirit photographer, will be at 140 Shawmut avenue, Boston, during October. Sittings

daily, except Sunday, from a a. m. to 5 p. m. Send stamp

Mrs. A E. Kibby desires engagements for the fall and winter months in the South and Southwest as lecturer and test medium. Address 130 Locust street, Mount Au

burn, Cincinnati, O. Mrs. Carrie M. Smith, 259 Clay street, Frankford, Ind vishes engagements with societies near home. Will also do missionary work in small towns for expenses until December ist.

Frank T. Ripley may be engaged for November and December to lecture and give tests. Address 116 Camp street, New Orleans, La., during October. After that address 2762 Broadway, Cleveland, O.

Mrs. C. A. Sprague, clairvoyant, trance medium, and magnetic healer, will give sittings at her residence, and is open for engagements. Address corner Newland and First avenue, Jamestown, N. Y.

Mattle E. Hull is open for ergagements for October within 200 miles of Chicago. If she takes a trip through Arkansas and Texas she will leave Chicago about December ist. Write her at once.

Mr. and Mis. Geo. F. Perkins, lecturers, test, and psychometric, and developing mediums are open for engagements for the coming winter. Terms reasonable Address 946 D street, Tacoma, Wash. E. W. Sprague, trance and inspirational speaker

and test medium, will answer calls to speak for societies Geo. H. Brooks is lecturing this month at Villa Ridge. 11. He will answer calls for week-evening lectures

and to attend funerals within a reasonable distance of that place, where he may be addressed. Jennie B. Hagan-Jackson lectures at Kansas City, Mo. on the 8th, 15th, 22d, and 29th of October, and will fill the

rest of the time week days. For engagements address immediately at 299 S. Lafayette street, Grand Rapids Mich. metric reader, would like to make engagements with

societies on liberal terms. Will help to build those up that need help. Address 118 Lamberton street, Trenton, Dr. G C. Beckwith Ewell, inspirational speaker impro visitor and psychometrist, has a few open dates during the winter and spring. Will speak in Baltimore the

for March and May. Address him at Birmingham, Conn. Mrs. Nellie S. Baade can be addressed for engagements for 1893. Would also be glad to make engagements for any spiritual society within one hundred miles of Detroit for lectures through the week. Will also attend

month of October. Would like to make engagements

Detroit, Mich. Moses Hull speaks in Washington during October; November is open, and in St. Louis during December. He would like opportunities for week day evenings' work in connection with his Sunday labors. Address during

October 110 G street, N. W., Washington, D. C. Mrs. A. E. Sheets, of Michigan, is serving the Religious Society of Progressive Spiritualists, of Richmond, Pa., During the month of October. She will also lecture for the Columbus Society while there. All mail should be sent to permanent address, at Grand Ledge, Mich.

I have just concluded a very successful engagement in Pittsburg, Pa. This month I am speaking for the socie ty of Watertown, N. Y. I have still a few open dates which I would like to engage with Western societies My address for October is T. Grimstaw, 48 Arsenal street, Watertown, N. Y.

Oscar A. Edgerly's engagements, for the near future are as follows : October, New Bedford, Mass ; November Dayton, O'; December, Baltimore, Md; January, Buffalo N Y.; February, Minneapolis, Minn. Mr. Edgerly's time is all engaged until July, 1894. Solicits camp-meet-

ing engagements. Mr. George Walrond, trance and inspirational speaker Hamilton, Canada, is open to engage with spiritualistic associations and societies in the States or Canada. Spiritualists or inquirers visiting Hamilton may have board and accommodation at his residence,198 Locke St., North Public services every Sunday evening at 7 o'clock at

Macabee's Hall. Lyman C. Howe is engaged for October in Boston. Mass . Mr. Aver's Temple: November in New York, and March, 1894, in St. Louis, Mo. He will answer calls for week-evening lectures at points accessible from these places respectively. He is yet free to answer calls for December, January, and February. Would prefer to work in New York, Pennsylvania, or New England until March. First call first served.

Baldness ought not to come till the age of fifty-five or later. If the heir begins to fall earlier, use Hall's Hair Renewer and prevent baldness and grayness.

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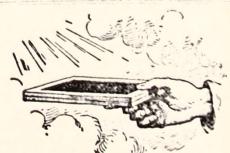
Belmont, La., Oct. 25, 1891.

On July 20, 1896. I was taken with a severe attack of Diphtheria, and for three weeks I mither ate nor drank. At the end of that time the membrane came off my throat, leaving me nearly exhausted and so weak that I could not move without assistance. After remaining in this state for several days. I became wholly paralyzed, and for three months I was devoid of heling or taste, for could I make a muscle; and at the end of three months, after the use of electricity and the attention of the best dectors to be procured. I was pronounced incursible. Then Dr. J. C. Power came to me and offered his services, saying he thought he could cure me. I submitted myself to his wonderful treatment and in less than three weeks I could walk alone and in one month from the first treatment I received from Dr. Fower I dressed my self alone and walked to a nelel bor's I ouse, a divance of nearly by mile. I improved so fast under the opeter's treatment intal I soon became strog g and as well as ever. It has been five years since that time and I havn't known a sick day since.

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Segretarion of the Laure of Terral

Besponsibility of Spiritual Teachers.

Where says a the tors of a teacher in any design of the tors of the same state of the same stat

know those who are accepted as oracles, teaching as is bilived, and the search of the

Feeling it my duty, I again sought to gently switch Brother Colville back upon the track of south Brother Colville back upon the track of truth, telling him that he was greatly mistaken, and that we should all find Theosophy a Trojan Horse in our camp sent among us to destroy us,

etc.
Brother C. Aville "couldu't see it in that light,"
and persiated in his work teaching "Spiritula
Science" (I), organizing Tacosophical society,
every one of which is now, just I foresaw and
predicted, in hostile array against Spiritualism:
I do not speak of this boustingly, cor to do
Brother C. Swille the least harm, but to show that I do not speak of this boastingly, nor to do a Brother Calville the least harm, but to show that Strother Wright was fully justified in asying what he did, and hoping that Brother Colville may be traduced by the many co-workers who view his traduced by the many co-workers who view his considerable of the strong of the stro

#### An Open Letter

An Open Letter
To the kee J. F. Albbe, Pastor of the First Un'versaline
Church of Fitchburg, Mass, Ottober 2 169.
MY DEAR SIX: I listened with much interest
to your sermon yesterday, on the subject of "Forgetting the past and pressing forward to the
billings that are before," in which you presented
that, the great Ciristian Church of America has
done and the much greater good it has yet to
secomplish.

done and the much greater good it has yet to secomplish. In that sermon you gave the very small percent of the American people that ever attended any church. And its very large per cent. of that number that only you occasionally. You also tasted that the Church going people are the rich and that the Church going people are the rich and that the Church going people are the rich and that the Church going people are the rich and that the Church good people almost a body. And you as do in the people almost a body and the rich and the rich and the rich and you asked for suggestion to solve these two questions. In to our Churches? And, second, how can be used to be created what to be created white the chartest whether the created what to be created white the c

A Protestant View of Uatholic Policy. Romanists are in a sweet mood these days. They are presching up charity at a great rate. They are profuse in their declarations of loyality to country and love to its institutions. They talk very gibby about the Republic, as if they owned it, and as if its liberties were due to their efforts and under their special guardianship. Chicaso has been fairly overnun with amooth speeches in favor of the educational and religious institutions of the land. It is wonderful the effect which the Columbian was has had unnu Rominh liber.

#### State Organizations Needed.

DR. W. F. BALL.

It appears, that since the Chicago National Association of Spiritualists is ours, and the dust cleared away, there is nothing left. If Uncle Samuel made the laws governing States, it would be a good thing to have a National Association; but as each State has the sovereign power to cract the own laws; and as the national government is own laws; and as the national government has been considered as the source of the sour each association quite a sum to keep up expenses of a national and no benefit. But this convention has learned Spiritualists

leason. First, each State must organize and be come chartered. Second, no State can charter for another State. Third each State can elect delemother State. Third, each State can elect gates to a national convention, and they can con gates to a ustional convention, and they can convention years for any purpose in formulating ways to extend and sustain the closes. But no National Association can make a single law enacted by Jobbying in Congress to help any State. Any lawyer will austinate this assertion in State in a law-maker and calculate the second state in the second sta

emectany law in violation to the Constitution of the United States, Now we would urge every State in the Union to at once organ 22 and charter a State Association, with privilege of establishing subordinate societies, and issuing charters to such societies. You will tube be in a condition that it will be impossible to enact laws against what they have chartered. Again if there is any State law brought up, the chartered organization can do all that can be done to thwart such sua, But a National Association would have no State rights.

But a reasonar resource.

One only safety is in organizing, but it must be done according to State laws by charter. The District of Columbia has no more right to enact laws to govern Ohlo than England has.

Three is no charity in leaving money for an institution or a body after death. The deed have no use for money, and it thus becomes equal to giving something they don't want or need, or must have behind. True charity is in the accidence of giving while is the hody, the sacriface of giving while is the hody. If the deal want to be credited with having been charitable, let them give while in this life.

when the and prospers toward perfection in the hombitality postpated, 150, 200 and 150 and 150

Monry-Power, "The Tree of Life between Two Review Programs of the Control of the

Abdele. "Roow Thyself." Spiritual Science, Madele. "Roow Thyself." Spiritualism." By Albret This book contains: Biography and lectured Russel Wallace: Advice to mediums: Conserved Russel Wallace: Advice to mediums: Conserved Russel Wallace: Moreover Spirit phenometry: Spirit phenometry: Spirit phenometry in the Conserved Russel R

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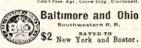


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Ohe Witness. -D. C. Minther can be engaged to lecture after October 15th. Permanent audress, Na 5 North street, Boutfield, Pa.

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-Mrs Cartie 4. Nick, of Milwecker, Win, bas from vanif from you Can street to 1: Livyd street, which points our friends in Mileaubee will be

-Tarough force of corumstances I must sell a part of my intrary. List sent for two cent stains. Will the friunds aute thin. Afdress ! G. Figley, Bryan, O.

-The Lutter' And will meet this Wednesday at the residence of Mrs McCracken, to; Freeman avenue, for business only. Meeting wal be called to order at 2 y. sharp. -Lyman C. Howe is lecturing to a Braton Au-

dience during this mouth. Next mouth he will serve the First Society of New York. His Boston address to West ou Chester Park. -Mrs. Hamilton Gill, of Unicego, Ill., trance medium, is in our city for a brief time and will

be pleased to see her friend professionally at the Sherwood House, Northeast Corner of Sixth and Race streets -W. J. Vanderhagen, psychometric reader, diagnoser of diseases, and magnetic healer, of 194 East Front Street, Cincinnati, O, will receive his patrons at above named place. Office hours

from q a. m. till s p. m. Treatments also given

at the distant -The cry is still they come. Another Spiritual paper in the field. The Bracon is its name, and will appear weekly at 1117 Fifteenth street, Denver, Colorado. Subscription 50 cents for three months. Address C. A Schofield, man-

sger. -Whether or not interested in organization read Mrs. Lillie's letter. It is very auggestive and points in the right direction. To us it suggests that every one might send twenty five cents a year to the central organization, whether or not he belongs to any spiritual local society. Much benefit would accrue from it.

-"Since the Church and the Sunday paper has "let up' on us and our mediums, would it not be wise to reciprocate" asks a subscriber. Why, yes; we are willing, but shall keep a record of preachers' and professed Christians' crimes from dat: to be presented in contrast, or as a parallel at their next oration, derogatory of Spiritualism.

-No greater ignorance of the foundation principles of health is ever exhibited than when men make vaccination compulsory without regard to sex or quality of the persons to be inccculated. While it may be a safeguard to gross or filthy individuals, it is certainly a substitution of a greater evil than smallpox to the sensitive, delicate, and cultured.

-Those who think that Spiritualism reveals nothing new beyond a certainty of immortalily, should read the answer on third page to a question concerning the planet Saturn. But the trou ble is, when something new is revealed it is either not believed or not understood, and men bray out in imitation of some other long eared indi vidual: "But Spiritualism tells us nothing new!"

-Charley Barnes is doing excellent work in the interior, through his trumpet seances, as we have been informed. At present he is in Dayton, Onto, where he has been giving platform tests to public audiences, giving twenty-five on a recent Sunday evening, which were pleasing in the extreme. He also holds trumpet seances twice a week, which are well attended. Mr. Barnes will also act as agent for the LIGHT OF TRUTH, and sub-

-It is strange that these stupid people pitch into Spiritualism and call it a delusion every time some fake medium has been caught tricking the people, said a trustee of one of our spiritualistic societies to our reporter. Don't they know better yet. Sarely, we don't try to stamp out Christianity, or call it a delusion, because there are some people who palm them selves off as ministers of the gospel, or some ministers in it who succumb to the weaknesses of the flesh. If Spiritualism is a delusion because it exposes an occasional fraudulent medium, how much of a delusion must Christianity be which gives birth to fraudulent preachers every week

-A St. Louis dispatch says that on May 11th John Daly, known as "Crezy John" and "Salva-tion Daly," killed his wife by chopping her head off with an sxe. The case was given to the jury the other night at ten o'clock, and after deliberat-ing fifteen minutes a verdict of acquittal on the grounds of insanity was rendered. Daly became a homicidal maniac through a frenzy of religious excitement-Too much Church attendance did it-a too ardent belief in Jesus often having this effect. A good Christian some weeks ago auggested to rid Cincinnati of a "religious game" called Spiritualism on account of crimes yet to be committed by its members. What is the mat ter with ridding all cities of a "religious game" that causes men to murder?

-The services at the Union Society of Spirit ualists last Sunday w re characterized by a little change in the evening program. Miss Abby Judson gave her usual morning lecture, but abbreviated that of the evening to enable the reinforcement to come in for a share of the combat with the skeptical world. Though short, Miss Judson's talk was of great import, being sympathetic and appealing to the better natures of her hearers, and on the lines of the higher ethics and hear ings of Spiritualism. As a zest she sandwitched in a little phenomenal experience which was very interesting. During her entire little lec-ture or prologue to the phenomenal portion of the service, a spiritual harmony prevailed that could be noticed by even the non-sensitive. To the sensitive, however, it was a foretaste of that land of peace whither all are drifting with the tide of spiritual truth.—Following a hymn Mrs. Hamilton Gill gave a number of tests as a voluntary contribution to the society, which was highly appreciated in the spirit it was given. Thereupappreciated in the spirit it was given. Thereup-on Mrs. A. L. Pennell, under control of "Fly Away," charged the audience with some tests, accompanied by her usual flowery moral, that the Winter I shall be happy to lecture to societies caused the skepticism of a number present to within a reasonable distance from Cincinnati, for take wings and fly away in reality.-At the close of the services the chairman announced that next exercises for the rest of the month, including the Wednesday evening services after this week. Miss Judson will, as usual, open the services with a lecture on the philosophy of Spiritualism, and so prepare the way for the phenomena. The And beginning with next April I shall be hapso prepare the way for the phenomena. The new medium referred to is Mr. I. J. Howard, a highly recommended inspirational speaker and psychometric reader, from the West. A large

Are You Hard of Hearing or Deaf ?

attendance is anticipated.

Letter from Abby A. Judson. As I am my neutry speciate of the out aperitual mini papers as a missioners in the cause, and so I offer receive betters from Spiritualists to d. for ent parts of the country, seking me to come and do mineronary work in the r locality, I leel it us cessary to make an explanation in regard to what has been, and what can not be in the future.

I started from Minnespolis to May, 1541, to do missionery work, and labored in this way till .N. 1 During these ten months I spoke in Apvil Red Wing and Winons, Minn in Kiver Falls, Elsworth, Hudson, La Crosse, North La Crosse, Sparta, Wonewor, Baraboo, Midtson, Evansville, snesville, Fort A kinson, Food du Lac, Kosendair, Canarah, Claro, Wanken, Appleton, Mantiowoo. Sanbuygan I alia, M. Iwaukee, Wis . to Aurora, Boumington, clinton, Pecatur, Li., in St. Louis, Springfield, Marionville, Carthage, Mo. and Wichits, Eureka, Fort Scott, Kan, speaking to

Furt Scott April 23. The Spirituansis provided a ball or church Wonewoo, Jones for me to the following places ville, Furt Atkinson, Fund du Lec (partly), Kas endale (see good old lady, Mrs. Strah A. Sole, paying the billy. Omro, Sneboygan Falls, Mileausee, St Louis, Springheld, and W.chita. At all the other places I hired a hail myself, and paid the ball. At Bloomington, lal, the society gave me the use of their little hall, but I preferred to hire a larger one. With scarcely an exception I put all the notices into the newspapers, paying myself all the notices that had to be paid for and in some places carrying around the dodgers myself. I paid all my traveling expenses from place to place. On most roads I was favored by a clergyman's half rate annual ticket, having been ordained a clergyman of the "gospel, scicence, and philosophy of Spiritualism," by the Spiritual Alliance of St. Paul, on this side of life; and by Bishop A. Beals from the spirit side of life. Had it not been for the courtesy of those railroad magnates I could not have undertaken the work at all. I was entertained at the homes of Spiritualists in every place, except Madison and Milwaukee, Wis, Springfield and Carthage. Mo. At Madison and Milwaukee Spiritualists paid for my entertainment. At Onro I staid two weeks, and paid my board the second week. At Wichita, Kan , I stayed five weeks, and paid my board for three of the five weeks. At Springfield and Carthage, Mo, I failed to find entertainment, and paid my own bills at public hotels. During those ten months I spoke seventy-four times in public halls and churches, and forty four times in private parlors At sixty eight public meetings I accepted for remuneration for my labors a collection, which averaged, taking one place with arother, between three and four cents a head, leaving me constantly behindhand in my expenses. The contributions were exceptionally large at La Crosse, Fond Du Lac, Sheboygan Falls, Bloomington, and St. Louis. At the forty four parlor lectures they paid, except deadheads, twenty five cents a piece, and I gave them my lesson on Magnetism, and presented to each one present a copy of my thirty-cent book on "Development." The number present aver-aged about six. And at each place I sald on an

My labors were so incessant and so exhaust ing that in February I fell to the floor in the midst of a public lecture at Wichita, Kan. After that I spoke once on Sunday, instead of twice. And from April 2d until June 25th I took a com plete rest from public labor, being most lovingly entertained the greater part of that time by Mrs. Abble Daniels in Fort Scott, Kan.; and Mrs. H. Cook in Normal, Ill.

average of about four copies of "Why She Be-

came a Spiritualist," and presented a copy of each

of my books to parties who entertained me in

The rest of the Summer I attended seven camps, assisting at all the conferences, and delivering public lectures at the North Star, Devil's Lake, Vicksburg, and Ashley. I accepted but little pay, because the officers found it hard to meet expenses. So I either refused to take anything, or charged them a very small sum.

Having found that I was not able to work this Winter as I did last, I came to Cincinnati early in September, and have made a little home for myself, dwelling like St. Paul "in my own hired house," very, very happy to be freed from freact as agent for the LIGHT OF TRUTH, and sub-scriptions may be entrusted to him for further de-livery. His address is 131 West Fifth street, Daytrunk.

Now, friends of our beloved cause, I have made the above synopsis of my labors and methods in order that all may understand why I am obliged abandon altogether what is called missionary to work.

I passed my time as stated above from May 1892, to September, 1893, traveling, lecturing giving all my strength to work for Spiritualism. And, as we live in a world where it takes money to pay for railroad fare, for food, for clothes, for spiritual newspapers, stamps, for rent, letter paper and envelopes, wood and coal, for my onefourth share in supporting an invalid brother, and many, many things that we all know and can not enumerate, you will naturally inquire what I made, pecuniarily, by the sixteen months above described. Not one single cent over my expenses, dear friends. On leaving Minneapolis a year ago last May I had a little in the savings bank, and now, since paying the freight of my goods to this point, I have fifty dollars less than I started with. If I had lectured, like our other preachers for my railroad fare, for my entertainment, and for a definite sum, I should have done far better, and would now be able to print a new book that the angel world want me to write, but which

feel too discouraged to attempt to write. Printing the first edition of "Wby She Became a Spiritualist" cost me \$554, besides all the advertisements. I cleared over all expences by that first addition of one thousand, just \$52, or a little over five cents a copy for the year's work of writing, printing, and selling it. By the second edition I may clear \$250, taking two years to sell the second thousand. I have given away at least three hundred copies-to friends, to per sons who had been particularly helpful, and to the very poor. I make these statements because many persons think that book-makers make a great deal of money. One who writes a popular aion of the stomach after meals, from fermenta novel, or such a work as "Uncle Tom's Cabin," or sion of food." "Looking Backward," can make money, but there is very little money in publishing Spiritualistic

Besides the money in the savings bank, I have

worst), into some "Old Ladies' Home."

I am now lecturing the Sundays of October to the Union Society here for a definite sum. During my traveling expenses, entertainment, and a cer-tain definite sum. I shall not demand large pay, Sunday a brand new test medium would appear for two reasons. One is that the times are hard, on the horizon of Cincinnati and take part in the and the other is that it is against my nature to

py to make engagements with societies in different parts of the country.

This is a queer letter. It is all about money.
But when we get over there, there will be no cash terms, no coinage, no silver question, no banks, no monopolies, no competition. But may Call or send stamp for full particulars how to restore your hearing by one who was deaf for thirty years. John Carmore, room 18, Hammond Building, Fourth and Vice, Cincinnati, O. St. Louis, Mo.

Thinking that perhaps the test of the believ ers to our beautiful pailosophy would take an interest in knowing now a few persons have landed together with the aim in view of relieva short history of the establishing of a sectory whom you know, has been disseminating the

We had hard work at first to swell our list of members, who, even after giving their names for membership, evinced so utile interest that for weeks the highest number we could collect to gether would be three or four, including the hostess, at whose house we met. Of course the setting in of midsummer season had a great deal to do with it, as many left the city and their tition for respectability and usefulness with all homes for cooler chmates. Now, that they have about all returned the president had it an pational character. nounced on the platform that all members of the society were requested to report at Mrs. Eilwanger (president), 407 Taylor avenue on Wednesday vening. October 11th, for a beginning of the

Giad to say it was promptly answered by a large number, among them many new members. When the formalities of introduction and greeting the old was over, Mr. Jules Wallace proposed that a circle be formed on strict test conditions taking the lead he invited four or five of the mediums present, all parties that had been developed through him and his guides, for each one to give tests in whatever form of development they possessed.

Mrs. de l'reeze gave a number of fine mes sages in the clairvoyant and clairaudient state that were recogn zed in every instance.

Mrs. Wash, another of Mr. Wallace's pupils, soon followed. Mrs. Clark was another who astonished all that

heard her tests. Mrs. Harulin, a colored woman, who was present by invitation, also one of Mr. Wallace's pupils of humsnity. only two months' development, performed wonders on the piano, accompanied with voices in singing. Emma Abbott, the American songstress, whom we have all heard, being the cortrolling spirit. Only a fine critic of music could all societies of Spiritualists in all parts of the do justice to the description of the beauty of the performance.

After an intermission of a few moments, with full gas light turned on, Mr. Schloss, an independent slate writer, gave proof of spirit power, by holding on the palm of his hand for a few seconds, standing in the centre of the room, a San Bernardino, President; D. W. C. Bowman, of slate, with finely written communications, which Los Angeles; Mrs. H. C. Bushyhead, of San was examined with wonder by all present. It is Diego; Mrs. Adelaide Comstock, of Ventura; D. a pleasure to add that he also is one of Mr. Wal-

Also another I wish to mention, Mr. Jackson (healer and future materializer as his future con- Kings County; J. W. Mackey, of Tulare; F. H. trol stated), has only lately taken up the study of spirit phenomens, and is also a pupil of Jules Wallace.

the collection, which all responded to, which is for the State at large. WM. P. ALLEN, Secretary. to be devoted to the establishing of a soup-house to be served by the members of this society, orce a day, as soon as the Winter sets in. All who are cold, hungry, and needy, irrespective of creed or nationality will be made welcome.

Brooklyn, N. Y.

Your informant was honored by an invitation to attend the dedication exercises at the new home of Mrs. Jennie Co e Blake, 1024 Bedford Avenue, Brooklyn, N. Y., Sunday last. The palatial parlors were filled to repletion by the many friends of this well-known medium, and the decorations in flowers, ferns, and palms were elegant and tasteful.

Among those present who took an active part in the ceremonies were some of the most prominent Spiritualists of New York and Brooklyn.

The exercises were opened by Mr. Cole, Mrs. Blake's very efficient chairman, by singing a hymn in which the congregation joined. Mrs. control, after which this gifted lady received a well merited round of applause.

Mrs. Terry, one of Brooklyn's popular mediums, then at the request of Mrs. Blake gave a few very good tests, many of which were recognized. Mrs. Blake now took the rostrum, and by her pleasing personality completely held her audience spellbound by her many true and wonderful tests, which she gave not only to believers present, but skeptics as well.

The exercises were concluded by some very fine vocal and instrumental music, which terminated what promises to be one of the most popular resorts of Spiritualism in the city of Brooklyn.

Pittsburgh, Pa.

Mr. F. A. Wiggin is the speaker for our society during this month. We are in a prosperous condition here and have cause for rejoicing as we scan the outlook of Spiritualism in our city. Last Sunday night to a crowded house, after an introduction by our president, Dr. Shenkle, Mr. Wiggin delivered a vigorous and logical lecture in defeuse of the phenomena of Modern Spiritualism. Nothing short of a complete report as a man he has already won hosts of friends could do his control justice. His controls held judging from these indications we believe that a large and highly intelligent audience for more the month of Ocober will prove to be an eminthan an hour with argument and philosophy, ently successful one for our society, and as we have which was applauded upon several occasious. His tests are, as a rule remarkably clear and readily recognized. John H Lohmeyer.

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USE HORSFORD'S ACID PHOSPHATE Dr. T. J. Bowles, Muncie, Ind., says: "I have used it with satifactory results in nervous debility; and have also found it to be very useful in all cases of indigestion characterized by disten-

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ORGANIAN FOR PROTECTION AND POWER. It is proposed to organize a State Association of Spiritualists of the State of California by a ing the distress of the poor unemployed dur- delegate convention under the call of a committee ing the coming Winter, I will begin by giving appointed by a convention of Spiritualis's assemed at Summerland on July 14 184 who will, called the 'Humanitarian Society," emanating if justified by earnest assurance of co-operation, from a proposition made by Mr. Jules Wailsce, issue a call for a committee of Spiritualists from each and every city throughout the State, to be tinths of spirit-return through the phenomena held at San Francisco in the Winter of the present year. It is a most auspicious time, as many delegates can thus combine business with pleasure by a visit to the World's Fair, and yet give the time necessary to the creation of a State

> A State association is required for several important ressous .

> I To bring Spiritualists, as a body, in compe-

organization.

religious, moral, and scientific associations of a To prevent the encroschments of legisla tion through our State legislature upon our

rights as guaranteed by the Constitution of the l'nited States, and to meet the outrageous at tempts in different States and this State to suppress all forms of spirit manifestation, the power to heal the sick, and the varied phenomena which are constantly demanding our investigation. 3 To devise ways and means through a State

executive committee to meet all innovations on our rights, and to provide for assisting struggling societies and to stimulate the formation of such organ'z stions. 4 To promulgate to the world, in the most

prominent way, the various new developments as they arise in the communication of Spirits, embodted and disembodied. 5 To add thought and character in the estima-

tion of the general public to the organizations of Spiritualists in all parts of the country. 6 To realize the satisfaction that we have an

aggressive and defensive power within ourselves, effective for great good in the interests of

This important and contemplated action depends on the support and co operation of societies and individual Spiritualists throughout the State. It is proposed to correspond with the officers of It is proposed to correspond with the officers of State with a view of securing proper representation. If the interest warrants it, a call will then be issued by the committee in due form, with instructions to all societies fixing the number of delegates to represent them.

Committee: Mrs. Ella Wilson Marchant, of San Bernardino, President; D. W. C. Bowman, of Edison Smith, of Santa Anna; Mrs. M. A. Spring, of Monticello; D. A. T. Rawlin, of San Francisco C. D. Stone, of San Jose; D. L. L. Moore, of Parker, of Santa Cruz; S. T. Beeds, of San Luis Obispo; A. P. Miller, of Alameda; Dr. Griffin, of Stockton; Mrs. M. Smith, of Santa Maria; J. R. As every good thing, like everything else of Dutton, of Santa Barbara; James Boyd, of River-mortal life, the evening exercises closed, after side; Dr. Dean Clarke and Mrs. E. B. Marcen

NOTES FROM ALL POINTS.

Detroit, Mich .- Mrs. Nellie S. Baade holds reg ular services every Sunday evening at 7 30 at 209 Woodward avenue. The public is invited.

Louisville, Ky .- The Circle of .Esthetic Culture meets every Wednesday night at 7 o'clock, at Falls City Hall, third floor, front; W. Market Street, between Eleventh and Twelfth, during November and December. All investigators that are true and liberal ate given a cordial greeting. -Mrs. A. C. Hawkes, Sec'y.

St. Paul. Minn .- Spiritual meetings at Odd Fellows' Hall, Fifth and Wabisha Streets. Every Sunday at 11 a. m. will be mediums' meeting which will consist of tests and psychometric readings from photographs. At 730 p. m. inspirational speaking by Mrs. M. E. Muchell, of Denver, Colo.; also psychometric readings. Al are invited.

see her departure with the deepes But the knowledge of the good she will take to others, and the comfort she will bring, in giving proof of the return of their loved ones, reconciles us to losing her. Her's is an honest and noble work, and she puts heart and soul in it. We send with her our best thoughts and wishes -Mrs. Moore.

New Bedford, Mass.

Toinking that perhaps your many readers might like to hear of the progress being made by our cause in this old conservertive New Eng. land city, I write to say that our society opened its Fall and Winter course of lectures, with the young and energetic trance medium, Oscar A. Edgerly as the regular speaker during the month of October. Mr. Edgerly has now been with us for the past two Sandays, and we can truly say that our meetings have never had a more suspicious opening. This being Mr. Edgerly's first visit to our city, he came among us a stranger, but through the force and eloquence of his guides in their lectures, and accuracy in their tests, coupled with his (Mr. Edgerly's) geniality an excellent corps of speakers engaged for the months that follow, we shall expect to continue the good work so successfully begun. PRESIDENT.

New Orleans, La.

A great audience filled our hall Sunday evening 19th inst., to listen to Mr. Frank T. Ripley, the well know lecturer and test medium. The lecture was a clear, logical exposition of the principles of Spiritualism and was listened to with very close attention. The tests at the close of the lecture were truly wonderful, Mr. Ripley's guides are doing a good work here. Your paper is well received here; it is liked very much-especially the Message Department, for it is a great SUBSCRIBER. feature of your paper.

Good News-Wonderful Cures of Catarrh and Consumption.

Our readers who suffer from Lung Diseases Catarrh, Bronchitis and Consumption, will be glad to hear of the wonderful cures made by the new treatment known in Europe as the Andral Broca Discovery. Write to the New Medical Advance, 67 East Sixth Street, Cincinnati, Ohio, and they will send you this new treatment free for trial. Stage age and all partie ulars of your disease.

OBITUARY.

Passed to spirit life, Sunday morning, September 24th, Sarah Mason, wife of C. H. Horine, of Chicago, in the sixty-third year of her age. An exemplary, loving wife, mother, and friend; was ever mindful of the welfare of others. who knew her. Being familiar with the philosophy of Spiritualism, she was satisfied to exchange the physical for the celestial body. Her spiritual children and other friends received her from the loved once left behind to familiar with the physical for the celestial body. Her spiritual children and other friends received her from the loved once left behind to fall to from the leved ones left behind, to follow in the fullness of time. She was fully aware of the time for transition, and left blessings to all. M K. STEWART.

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